



Delivering shared heritage

**The Mayor's Commission on
African and Asian Heritage**

MAYOR OF LONDON

**The Mayor's Commission on
African and Asian Heritage (MCAAH)**

MCAAH Chair

Dame Jocelyn Barrow

MCAAH Vice Chairs

Colin Prescod

Irna Mumtaz Qureshi

Commissioners

Dr Hakim Adi

Dr Caroline Bressey

Hilary Carty

Dr Augustus Casely-Hayford

Stella Dadzie

Dr Morgan Dalphinis

Melissa D'Mello

Lee Hong Fulton

Shreela Ghosh

Dr Raminder Kaur

Chandan Mahal

Ken Martindale

Maxine Miller

Dr Heidi Safia Mirza

Dr Ron Ramdin

Sajid Rizvi

Patrick Vernon

With support from:



Contents

Mayor's foreword	3
Statements:	4
Lee Jasper, Policy Director – Equalities and Policing	4
Atma Singh, Policy Adviser – Asian Affairs	6
Chair's foreword	7
Preface	9
Executive summary	13
The case for diversity	19
Chapter One: Embedding representation and accountability	20
1.1 Introduction	20
1.2 Leadership and governance	21
1.3 Collections development	23
1.4 Access and interpretation	24
1.5 Looking forward	27
Chapter Two: Championing workforce diversity	28
2.1 Introduction	28
2.2 Research data and findings	29
2.3 Positive action practice	30
2.4 African and Asian practitioners' perspective	35
2.5 Learning and access	37
Chapter Three: Empowering community-based heritage	39
3.1 Introduction	39
3.2 Exploring the sector: African and Asian organisations	40
3.3 Under-investment in the sector	41
3.4 Harnessing the potential	45
3.5 Looking forward	47

Chapter Four: Building equitable partnerships	49
4.1 Introduction	49
4.2 Exploring partnership	50
4.3 Case study evidence	51
4.4 Frameworks and guidance for partnerships	55
4.5 Barriers and concerns	57
4.6 Looking forward	59
Chapter Five: Fostering inclusive education	60
5.1 Introduction	60
5.2 The formal education sector	61
5.3 Further education and research	65
5.4 Resources	66
5.5 Exploring possibilities	67
5.6 Grassroots initiatives	70
5.7 Education for all	72
Epilogue	73
Recommendations	77
Statement: Report Sponsor, ALM London	85
Appendix A: Abbreviations	86
Appendix B: Commissioners' biographies	87
Appendix C: Inquiry programme overview	94
Appendix D: Inquiry programme presenters	95
Appendix E: Partner organisations	98
Appendix F: Inquiry programme attendees	99
Appendix G: Historic figures information	104
Acknowledgements	125



Photograph © Liane Harris

Mayor's foreword

Ken Livingstone

The novelist and essayist George Orwell once commented that 'He who controls the present, controls the past. He who controls the past, controls the future.' Central to my administration has been the promotion of London's diversity and multicultural dynamism as one of the capital's greatest assets. Equally important, however, is the work that is being undertaken to ensure that all Londoners are able to appreciate the role and historical contributions of London's African, Caribbean and Asian communities in shaping the direction and development of the capital.

For example, how many of us know that in 1892, Dadabhai Naoroji was elected as the MP for Finsbury Central, becoming the first Indian to win a parliamentary seat? Or that John Archer became Britain's first Black mayor when he was elected Mayor of Battersea in 1913? Moreover, Queen Charlotte, wife of the English King George III (1738-1820), was directly descended from Margarita de Castro y Sousa, a Black branch of the Portuguese Royal House, and, at the turn of the twentieth century, one of Britain's most outstanding composers was Samuel Coleridge-Taylor, who achieved fame by composing his most famous work, *Hiawatha's Wedding Feast*. This piece of music was described by the Royal College of Music as 'one of the most remarkable events in English musical history'. The son of a London-trained Sierra Leonean doctor, Coleridge-Taylor was born in Holborn in 1875 and raised in Croydon. He was appointed a professor at the Crystal Palace School of Music and Art and he conducted the Croydon Conservatory Orchestra and the Bournemouth Symphony. Today, Coleridge-Taylor's achievements and

contributions – as well as those of many others who came before him – are virtually forgotten.

I established the Commission on African and Asian Heritage as part of my commitment to celebrate and champion London's hidden history. The Commission's remit was to develop the strategic framework and action plan for engaging London's mainstream and community heritage sectors in uncovering, promoting, documenting and preserving the many strands and stories that make up the real picture that is London's heritage.

My vision for London is of a city where everyone is able to share equally in its prosperity and play an active role in its future development and growth. That means ensuring that we tell the full story about London's history. It also means ensuring that London's African, Caribbean and Asian communities are able to see their achievements, contributions and historical presence reflected in our museums, archives, galleries and school textbooks.

I would like to thank members of the Commission and all those who supported and contributed to the Commission's inquiry and consultation process. This report sends out a clear and overarching message that African, Caribbean and Asian people have always been an integral part of London's past. They represent an important part of London's present and they will be critical to London's future.

Ken Livingstone
Mayor of London



Statement

Policy Director – Equalities and Policing

London has always been a culturally diverse city. Records show that as early as 1772, there were approximately 15,000 people of African or Asian descent living in the capital. A centre of international capitalism, London was the financial hub and nerve centre of the British Empire and colonial expansion. Its places, names and documents all demonstrate this international connectivity: Jamaica Wharf, East India Docks, Black Boy Lane, the Cotton Centre and many more places in the capital reveal a history of London that is inextricably linked to its relationship with Africa, the Caribbean and Asia.

However, as I walk through the city examining these hidden messages, statues and civic spaces today, I see no real acknowledgement of London's African and Asian heritage. The simple reality is that when we speak of London's history, only half the story has been told. Heritage matters; it should concern and include us all. We live our lives against a rich backdrop of historic buildings, landscapes, literature, art, music, artefacts, customs and culture, all of which are central to how we see ourselves and our identity as individuals, communities and a nation. Today, nearly a third of the city's population comes from an African, Caribbean, Asian or other minority ethnic group and over the next 10 years, they will account for 80 per cent of the increase in London's working age population. In 2004, Black and Minority Ethnic (BME)-owned businesses generated a combined sales total of £90 million, making a significant contribution to the London economy in terms

of jobs, gross domestic product (GDP), income and wealth creation.

London's African and Asian communities are in fact some of the capital's most long-standing communities. It is the practice of historical amnesia that wrongly portrays African and Asian communities as recent immigrants and postwar economic migrants with no real claim or place in London. The writer and human rights activist Wole Soyinka commented that 'Memory is not governed by [a] statute of limitations... collective memory especially is the very warp and weft of the tapestry of history that makes up society. Unravel and jettison a thread from that tapestry and society itself may become undone at the seams.'

The days of treating history as an objective record of past events that were largely immune from reinterpretation are well and truly over. For years, African and Asian historians, academics, cultural critics, community activists and educationalists have challenged the way in which history has been taught in our classrooms. Our response was to teach it in the community – in our supplementary schools, churches, mosques and temples. In this sense, history has become a crucial field for political struggle. Through the establishment of Black History Month, the African community negotiated its own space within which to tell its own stories. Today, Black History Month is an important and popular season in the UK calendar. With most local authorities supporting events and initiatives in their boroughs, this annual celebration has become more established. But much more needs to be done in order to ensure that the

¹ Wole Soyinka, 'Truth, Memory and Healing' in *The Politics of Memory: Truth, Healing and Social Justice* edited by Ifi Amadiume and Abdullahi An-Na'im (2000) Zed Books Ltd.

history and heritage of London's African and Asian communities are made an integral part of London's heritage and tourism sector as a whole, not just an add-on or confined to the month of October every year. The establishment of the Mayor's Commission on African and Asian Heritage represents an important step towards achieving this ideal. The work of the Commission is extremely timely. As we approach 2007, it is important that we recognise the power of memory, ensuring that the historic and contemporary contributions made by the Black community to making London what it is today are fully acknowledged. African and Caribbean communities are already preparing to mark 2007 as the bicentenary year of the abolition of the Transatlantic Slave Trade

in the UK. Consultation with the museums, archives and libraries sector is well under way.

This report provides the basis for generating new ideas, inspiring collaborative research projects and establishing new institutional and community frameworks for transforming London's heritage sector. The proactive and strategic implementation of this report will enrich London's history and heritage.



Lee Jasper

Policy Director – Equalities and Policing



Statement

Policy Adviser to the Mayor of London (Asian Affairs)

Asian culture has entered the mainstream of the West on a mass level. It is part of the story of the emergence of Asia as a global player in the world economy. London is the European gateway for Asian business and culture. It is a microcosm of the world's populations and cultures - each of them important and invaluable.

I welcome the work of the Mayor's Commission on Asian and African Heritage (MCAAH), its Chair and Commissioners and the Greater London Authority (GLA) staff. Asian and African Heritage is a fundamental part of the heritage and history of a modern and progressive London.

The post-war migrants (and many before them) deserve to be honoured for their contribution to the capital and its richness as a city. They have built a firm foundation for future generations - and all Londoners should be proud of them.

This is a reversal of 'cultural imperialism'. It is a process that upholds the cultures of the world to create a multicultural and multi-polar world. All the cultures from different parts of the

globe - African, Hispanic, Asian, European, American - are a part of this new era. This process offers hope to the smallest cultures and languages in the world.

It is important to fight against any trend towards cultural, economic or military hegemony and to celebrate the diversity of the world. In Europe, it is vital to stand up against the Fortress Europe view that Third World people are alien and their cultures a threat to 'Europeanness' or 'secularism'.

The strength of multicultural London, showing its ability to celebrate different religions, culture and languages within the public and private spheres, demonstrates for all of Europe the value of cultural diversity.

Atma Singh

Policy Adviser to the Mayor of London
(Asian Affairs)



Chair's foreword

Dame Jocelyn Barrow

When we set out on this journey nearly two years ago, we did not know where the inquiry and consultation process might take us. Ken Livingstone, the Mayor of London, had made it clear that he wanted to open up the heritage sector and allow in a fresh breeze of new ideas and new audiences. We have to thank the Mayor for that clear vision. We are immensely proud of what we have achieved in this document. Our findings and resulting recommendations, far from being of interest only to African and Asian communities, set out a code of values for delivering inclusive and healthy heritage management practice for everyone.

The process of meeting and consulting across the sector, building the necessary relationships, discussing, digesting and finally writing up our report has been in turn inspiring and daunting. But wherever we have found problems and frustrations, we have also found an appetite to engage and, in many instances, the imagination to seek inventive solutions and broker new partnerships. Whilst we have deliberated, the mainstream heritage sector has not stood still. We have watched a groundswell of diversity consciousness moving beyond a few forward-thinking institutions and rippling out across the sector as a whole.

However, being aware of obligations is not enough. Those who sit outside the mainstream continue to feel for the most part excluded, frustrated and sometimes isolated. The inequalities, the lack of representation, the misrepresentation and the perceived and real barriers have created a pervading feeling of alienation for both young and old. We really cannot afford these feelings of cultural separation to create social disaffection for

another generation. We must act now whilst the appetite across the sector is heightened, whilst an energy to seek solutions in partnership with the broader community exists. We must move forward boldly and without compromise to build a new, inclusive heritage landscape and seek new partnerships and working practices to deliver it. This is a huge task that no one institution can or should lead alone. This is about building alliances and working towards a culture that will deliver our shared heritage and embed the principles of equality and inclusion at the heart of everything we do.

I would like to thank the literally hundreds of people who gave their time, expertise and ideas to help us develop and deliver this document, which would not have been possible without the initial vision of Lee Jasper, GLA Policy Director – Equalities and Policing, and Baroness Lola Young, former Head of Culture at the Greater London Authority. My heartfelt thanks must also be extended to Makeda Coaston, MCAAH Project Manager at the GLA, for leading the team that facilitated the Commission and drove the consultation, strategy and writing process.

The final Commission report is a comprehensive document that draws upon and distils the expert evidence of many days of testimony, deliberation and consultation. To pull this information together into a coherent narrative, we have utilised the skills of both professional writers and the relevant experts within the Commission to create a document that can speak to each area of our sector with confidence.

In different ways I have enjoyed each stage of our work, but it was only relatively late in the development of this document when we sat

with the early drafts that I first began to feel a real sense of what we might achieve. It became obvious that we had a chance to create a mechanism that might be able to bring coherence to the patchwork quilt of discrete diversity heritage activity that is going on across our capital and to create a framework for future collaboration between communities and the mainstream. If we can achieve inter-sector collaborative facilitation, our capital's heritage delivery will be deeply enriched.

I would like to thank my fellow Commissioners for all of their hard work and commitment. When it would have been easy to compromise or buckle under the strain of the schedule, all, without question, agreed to push on to broaden our inquiry and to extend our original timetable, to ensure that we could find the elusive answers to the tough questions, to tease out the hard-fought solutions and tenable arguments. It was our shared aspiration that the finished report would be

worthy of the support that has been shown by the BME communities throughout the process of preparation. Meeting and consulting the broader heritage community has been a humbling and challenging experience. We are deeply indebted to all of those people whose work on a daily basis enriches London by reflecting the complex cultural contribution made by people of African and Asian descent. And we hope that what you will find in this report is the basis for a new, more reflective, better integrated heritage sector that can move forward into a more collaborative future with confidence.



Dame Jocelyn Barrow

Chair, Mayor's Commission
on African and Asian Heritage

Preface

When the Commission held its first session on 14 August 2003, it did so with an acute awareness that, even as its brief was clear, the task it had embarked upon was both ambitious and exploratory. Much of the Commissioners' early work, including the accumulation of what was to become the evidence for this report, involved coursing through uncharted territories. And even as the Commission owed its birth to the Mayor's commitment to develop a strategy for integrating African and Asian communities and their multifaceted heritage into London's overall cultural and historical legacy, it began the work with full awareness of the challenges ahead.

From the outset, however, there was little doubt about the Commission's weighty assignment. Despite the determined efforts over many years by campaigning activists – academics, politicians and other public figures, as well as voluntary sector representatives – institutional racism and its myriad manifestations in society remain ubiquitous. African and Asian heritage, its upkeep, promotion and preservation continue to suffer as a direct consequence. In the heritage sector specifically and in other walks of life generally, institutional racism continues to disable, negate or neutralise initiatives towards positive advancement.

Over the years, prominent voices, notably those of Stuart Hall and Lord Bhiku Parekh, amongst many others, have highlighted numerous glaring examples of exclusion, non-representation or misrepresentation of African and Asian communities in the broader cultural sector. But these voices, as those of many other articulate and vociferous advocates

and champions of equality, have been frustrated by stonewalling from the vested interests. Lee Jasper, GLA Policy Director – Equalities and Policing, underscored the Commission's historical importance, potential reach and national significance when he addressed the Commissioners at the opening session:

'Do not underestimate the power of the Mayor of London speaking to Government and to the institutions themselves about these issues, and how that will add to the momentum for political change. We do have a champion. Part of the reason the Commission was established was to ensure that the Mayor's agenda is informed by your expertise and that what he says to Government resonates with the realities of the situation.'

Months of deliberations later, the result, this report of the Commission, has entered the public domain. It is a document that serves not only to enlighten the public at large – as no doubt distribution of the report will guarantee – but also suggests practical measures for reforming the heritage sector, especially those sections of it that remain blinkered and impervious to modern Britain's new realities and the urgent need to move gainfully forward.

It is vital, therefore, that the Commission's report is received as a beginning rather than an end and employed as a set of timely building blocks for a programme of comprehensive redress and reform. The Commission's recommendations at the conclusion of the report provide a range of frameworks for action at different levels of the heritage sector. The recommendations have been arrived at in such a way as to leave little to chance or misinterpretation, with an eye to plugging the

loopholes that have allowed parts of the sector to justify inaction.

The findings of the Commission and the evidence presented before it by individuals and institutions crucially provide the foundations upon which the report's recommendations are based. However, the case studies and examples that support the evidence are not to be taken as definitive. Rather these findings refer back to selected work already undertaken by the sector and point in the many directions where more substantive work is required.

The actions – individual or collective, corporate or governmental – that now need to follow the recommendations will fundamentally affect the future provision for London's African and Asian heritage. Both the mainstream and the community-based sectors are called upon to work together through equitable partnerships to enhance heritage provision in the capital. Much of African and Asian heritage currently lies dormant, largely unexplored in the vaults of the capital's museum and archive institutions, in the various communities' holdings and in individual or family collections.

One question that often crops up in discussions is: how much attention should be focused on the art, artefacts, local histories and memorabilia relevant to London's African and Asian communities at a time when the capital faces numerous pressing challenges? These challenges range from disparities in employment to transport bottlenecks and problems of the inner city, even though the latter are all too familiar to metropolitan centres throughout the world. The answer to the question is straightforward: inadequate or virtually absent representation of the African and Asian communities in London's mainstream affects the city's entire fabric in

ways that are too numerous to mention within the confines of this preface, but are comprehensively explained as part of the evidence presented in the report. Heritage lends immediate meaning and physical and spiritual nourishment to individual lives and communities at large. When an individual's or a community's heritage is denied adequate recognition within a particular milieu, or is overshadowed by dominant narratives or is simply ignored, the outcome can be debilitating, leading to disaffection and disillusionment, a sense of disenfranchisement and contributing to socio-economic decline. In London, this has been the untold part of the story that urgently needs to be addressed.

The capital's museum stores contain important objects brought back from all corners of the former empire but are seldom seen. Whilst there is a strong case to be made for the restitution of these artefacts to their original locations, reflected in recent pronouncements from various influential quarters, there is also an argument for celebrating and making the most of these largely concealed collections in our midst. To do so would not only accord these collections well-deserved exposure and representation but would also help build bridges between the past and present of the future generations rooted in African or Asian ancestry.

The many months of the Commission's work have coincided with trying times within the country's heritage sector. There have been large-scale funding cuts in the sector, and these have coincided with adverse and perhaps naïve discussions over multiculturalism, citizenship and national identity. These developments make any demands for change in the heritage sector appear to be unreasonable, piling on pressure where there may already be cries of 'enough is enough'. But it is precisely because of

the new challenges facing this beleaguered sector that significant change is urgently required from within to make the maximum use of resources that are currently sidelined, under-represented or underutilised by the sector.

The abundant expertise and knowledge base of the BME communities remains significantly underused and undervalued. Yet, evidence that emerged during the Commission's findings shows that a wealth of human resources exists within African and Asian communities. Given opportunities for equitable partnership, these resources can supplement the museums' own infrastructures, helping to boost audiences and contribute to social and economic regeneration.

Although some of the national museums have successfully developed more representative and culturally diverse activities and events, their performance on the whole is not satisfactory. Indeed, national museums can learn from some of the local authority museums that have successfully devised ways of meeting local needs. The Commission inquiry demonstrated that champions – more often individuals rather than institutions – continue to soldier on in the heritage sector. The so-called 'lone rangers' are in evidence at all levels – from the highest level to the lowest, least empowered positions and, most notably, those caught in the middle who aspire to effect change but have neither the opportunities for career advancement nor the resources to sustain and embed cultural diversity.

Perhaps the current state of affairs may also reflect a fear of empowerment of African and Asian communities and a deep-seated aversion to Britain's avowal of cultural diversity. The mainstream heritage sector continues to carry the stigma of elitism and shows few signs of

moving towards a more egalitarian approach in all that it does – from curating and preserving to employment and training for employment. So long as the cross-sectoral curatorial and employment practices continue to exclude rather than include the communities around the heritage collections, there will be little sympathy for the museums' grievances within these communities or acceptance of their defence against glaring instances of non-representation. The one thing that can begin to 'fix' the sector, mainstreaming of diversity, remains a distant dream.

The problems evidenced in the heritage sector are compounded by the entrenched complexities that pervade the National Curriculum in our schools – the bedrock of many a preconception that is widely seen to be the progenitor of prejudice. The report identifies areas for reform, and the recommendations set out in clear terms what needs to be done in the education sector. But it is obvious that more diverse and inclusive educational programmes are required to be implemented to encompass the histories and heritage of African and Asian communities. Young Britons of today and tomorrow need to be told the full story and to be encouraged to value the history of their beginnings in this country. And it is of paramount importance that all young people, irrespective of colour or creed, are made aware of the contributions made by Africans and Asians across all spheres, from politics and science to the arts and literature. But achieving this basic prerequisite requires the existence of long-term funding programmes, judiciously structured partnerships and, most important, a change in the mindset of decision-makers.

In the summer of 2004, the Heritage Lottery Fund (HLF) organised a conference and citizens' juries as part of its contribution to the ongoing

debate on the importance of heritage to national cohesion and identity. These deliberations in a cross-section of cities – London, Birmingham, Newcastle, Leeds and Bradford – revealed general agreement that UK heritage is not, nor has it ever been, 'homogenous'. Rather, there was general agreement that British heritage has always reflected the social, cultural, religious and linguistic diversity of the country. This is not a phenomenon related merely to recent large-scale immigration from the old empire's non-white communities. The HLF discussions also highlighted agreement on heritage being central to shaping who we are, both as individuals and communities, and important for national cohesion. These discussions also raised other key points:

- Heritage has a significant role to play in forging a sense of pride and belonging and a sense of community at local, regional and national levels.
- Learning about the past and about each other's heritage challenges racism and extremism because racist and extreme views are often based on selective and mistaken views of the past.
- Heritage promotion is an agent for economic regeneration in deprived neighbourhoods.

The preservation and promotion of African and Asian heritage has the potential to transform London. When the Mayor initiated the Commission in 2003, the challenge was to ensure fundamental change in the capital's cultural landscape. This appears nearer to realisation if the goodwill of the heritage sector can be built upon and demonstrated through actions that genuinely ensure equality. The Mayor and his team – and the communities he has resolved to serve – are in the race to maintain the momentum that we hope has been generated by the publication of this report.

Terminology

In this report, **African and Asian** is an abbreviated term of identification for people who are of migrant descent from Africa and the Caribbean, or any part of Asia. The terms **Black** and **Black and Minority Ethnic (BME)** are also used, depending upon the evidence and organisations involved.

Heritage sector refers to a wide range of institutions and organisations that include museums, other venues engaged in museum activities, archival storage or library provisions, audio-visual repositories and relevant community-based organisations. In this report, the Commission focused primarily on mainstream museums, archives and community-based heritage organisations.

Executive summary

Background

The Mayor's Commission on African and Asian Heritage (MCAAH) formally convened from August 2003 to June 2004. Composed of heritage and race equality practitioners, cultural policy-makers and academics, the Commission was established to build on the Mayor's commitment to promote the heritage and histories of African and Asian communities in the capital.

The Commission was asked to provide an overall strategy for supporting the preservation of African and Asian history and heritage, as well as increasing its accessibility to all sections of society. Through an intensive inquiry process, the Commission assessed the service provision for London's African and Asian communities within the mainstream heritage sector and examined the infrastructure needs of these communities' heritage-focused organisations. It also explored the need for equitable partnerships and set out the fundamentals required for a more inclusive education system.

A Commission partner group was set up with more than 20 representatives from major heritage institutions and agencies that helped develop and inform the commission process along with consultation from the community-based sector. Heritage partner organisations provided venues for the inquiry process and co-ordinated three inquiry sessions.

The Commission's brief primarily responds to marginalisation and under-representation of African and Asian heritage in the sector, thereby addressing the legacy of inequality resulting from elitism and institutional racism.

The Commission's inquiry process was framed around a programme of 15 sessions held throughout London, focusing on key issues that

impact inclusion and cultural diversity within the heritage sector. Each session featured presentations and dialogue from key sector stakeholders representing museums, archives, funding bodies, heritage development agencies and professional organisations, governmental bodies, community-based organisations and heritage practitioners.

Summary of findings

The findings of the MCAAH, as summarised below, address core issues that affect the development of cultural diversity and the shaping of heritage in London. The Commission focused on five key areas, which are discussed in the chapters that follow:

- **Embedding representation and accountability**
- **Championing workforce diversity**
- **Empowering community-based heritage**
- **Building equitable partnerships**
- **Fostering inclusive education.**

This report lays the groundwork to develop a pan-London strategy to strengthen the infrastructure of African and Asian heritage organisations and implement inclusion of these communities' histories into the mainstream. In the words of Lee Jasper, GLA Policy Director – Equalities and Policing, nothing less than a '360-degree perspective on the history of London' is required to offset histories that have been eclipsed and skewed by the dominant narrative.

1 Embedding representation and accountability

There is a fundamental need for strategic and pro-active leadership to champion cultural diversity and inclusion within the heritage sector. Strengthened commitment from the

leadership in the sector and from funding bodies is required to advance cultural diversity and to drive the agenda forward.

Mainstream heritage organisations should be held accountable for increasing representation of African and Asian communities in senior staff positions and on boards and other governing structures. A more diverse knowledge base will inform heritage policies, programming and practice, which will in turn influence the sector's direction and growth.

The use of African and Asian expertise and perspectives to interpret collections is critical to ensure that communities have ownership of their history and identity. Their voices can provide not only contextual grounding for collections, but also help overcome challenges related to the interpretation and labelling of collections.

The breadth of material related to African and Asian history and heritage needs to be unearthed and assessed through co-ordinated mapping and categorisation of existing collections, making them more accessible for research, interpretation and display.

African and Asian heritage programming should be sustained as a year-round practice within the museum and archive sector, instead of primarily being shoehorned into annual celebrations such as Black History Month, Chinese New Year and Diwali.

Through audience research and development, heritage institutions need to explore the varying routes that lead African and Asian communities into heritage – the values, perspectives and relevance of heritage and history, which is integral to everyday life. This understanding can help set the foundation for partnership building, developing collections, programming and interpretative resources.

2 Championing workforce diversity

Championing diversity in the heritage workforce must come from the top. Governing-body members and senior managers of institutions must drive commitment and policy.

Positive action and training are needed to redress the lack of African and Asian professionals working in museums and archives. In light of London's BME population, which is nearly 29%, woefully low workforce representation in the sector does not reflect fair employment.

African and Asian practitioners noted experiences that point to tokenism and glass ceilings as barriers to employment access and job progression. There is a perception that mainstream institutions tend to operate as closed circles in the recruitment process, often relying on preferred contacts, excluding other potential applicants.

Positive action training programmes have yielded some results, which can be built upon through developing modern apprenticeships and further vocational training, including instruction for those returning after career breaks or wishing to enter the heritage sector mid-career.

3 Empowering community-based heritage

Within the voluntary sector, there are two main keepers of African and Asian heritage. Some organisations provide multiple services, of which heritage is a central aspect. Other organisations focus primarily on heritage-related concerns. Such organisations, including those that are more high profile and well established, tend to be under-resourced, receiving little funding or support.

Community-based heritage organisations often rely upon significant investments of time and

resources from volunteers. However, this cannot offset the debilitating effects of inadequate and short-term funding that make strategic planning difficult and perpetuate a lack of continuity and a loss of expertise. This historically under-funded sector requires a more radical approach to funding to strengthen organisations and build the sector's infrastructure. This should include dedicated funding, capacity building and a reassessment of heritage funding application and evaluation processes.

Training in core heritage skills is required to strengthen the capacity of community-based organisations. This should not negate the often unrecognised fact that this sector has valuable expertise that should be more widely employed to curate, interpret collections and build more diverse audiences.

Dedicated operational spaces for the community-based heritage sector are needed to enable access to the heritage resources held by those organisations, and to allow the sector to develop its capacity and grow.

The African and Asian community-based heritage sector should be supported to utilise and develop their contributions to heritage tourism and marketing London as a world city.

4 Building equitable partnerships

Partnerships are key for exploring new ways of utilising, broadening and interpreting collections.

There is a need for partnerships between small and large organisations (i.e. community-based and mainstream) and between various community-based organisations. These cross-sectoral relationships provide information that can help shape policy, strategy development and

the setting of standards to ensure an inclusive and culturally diverse heritage sector.

Barriers for partnerships do exist – inequality between partners and conflicting organisational cultures and procedures often favour mainstream partners. But partnership practice in local authority museums often provides good examples for equitable collaborations.

Both mainstream and community-based organisations called for sector guidelines for developing and managing equitable partnerships. Whilst there are no standard good-practice partnership models, the chapter identifies principles to ensure equitable relationships.

The entire heritage sector would benefit from two-way skills sharing between mainstream and community-based organisations. However, community-based groups also stressed the need to avoid institutionalising dependency on partnerships as a means of financially sustaining their organisations.

5 Fostering inclusive education

An education system that encompasses African and Asian history and heritage increases the value of history for all young people. To achieve this, strategic and imaginative interventions of the National Curriculum are required. An education system that does not resonate with young peoples' backgrounds is a significant factor in a trend toward disillusionment and anti-intellectualism.

Recent revisions of the National Curriculum have begun to address the parochialism of the existing framework. However, these improvements have neither been coherently integrated within the system nor embraced with initiative and confidence by teachers. Leadership from head teachers and Ofsted

officers is central to ensuring that diversity issues are adequately reflected in the National Curriculum and with regularity across schools.

There is a need to move away from stereotyped misperceptions of African and Asian history/heritage that begins and focuses primarily on the post-World War II period of increased immigration. Young people must be made aware of the contributions made by African and Asians across all spheres from politics and science, to the arts and literature. Indeed, British history should be taught not in terms of units, but more in terms of how different narratives are linked across time and space.

This requires academic and commercial publishers producing more comprehensive and appropriate resources, which should be centralised for ease of access. In-service training for educators also should be provided on the use and interpretation of collections and primary materials, focusing on the African and Asian presence in Britain, the global legacy of empire and the complexity of colonialism.

Communities should develop strategies to become actively involved in decision-making processes concerning the National Curriculum, teacher-training courses, and developing more imaginative and inclusive educational models.

Key recommendations

The following themes and key recommendations emerged as central to the work needed to embed cultural diversity in the heritage sector.

1 Leadership and advocacy

A strong commitment from leadership within the sector is essential to champion cultural diversity policy, programming and practice. Senior management and governing bodies should provide direction and take ownership, engaging the entire workforce in the process.

Recommendation

The GLA; the Department for Culture, Media and Sport (DCMS); and Archives, Libraries and Museums London (ALM London) should further develop their strategic advocacy role to ensure that a commitment to cultural diversity is made by the heritage sector through the creation of a Heritage Diversity Task Force. The Task Force, which should include the key stakeholders, organisations and institutions within the heritage sector, should implement specific actions identified within the recommendations of this report in order to embed equality policies, principles and work practices across the sector. (Recommendation One, pp77)

2 Diversifying the workforce

Leadership within the mainstream sector must champion diversifying the workforce, building on current initiatives to address recruitment, training and promotion in a transparent manner. This is essential to broaden the knowledge base and enrich the breadth of heritage practice, from entry-level to senior management.

Recommendation

The heritage sector should conduct a change review programme to ensure more equitable

governing-body appointments (e.g. boards, council cabinets), which fully reflect London's cultural diversity. (Recommendation Two, pp78)

Recommendation

The heritage sector should develop a programme of initiatives to redress the current workforce imbalance. These should focus on increasing career access into the heritage sector, targeting African and Asian communities and taking into account organisational frameworks and cultures, the use of transferable professional skills and non-traditional lifelong learning routes. (Recommendation Eight, pp82)

3 Developing and sharing best practice

Cohesive thinking is needed across the sector to encourage collaborative working and embed sustainable, inclusive programming into organisational strategic planning. The development and sharing of best practice is key to broadening organisational relationships and diversifying audiences throughout the sector.

Recommendation

Co-ordinated by the Heritage Diversity Task Force, heritage sector organisations should develop and share audience research that provides African and Asian perspectives on collections, exhibitions, interpretive material and programmes with a view to diversifying audiences. (Recommendation Four, pp79)

Recommendation

Utilising the Cultural Diversity Network, ALM London should facilitate a series of learning-based seminars for heritage practitioners from across the sector to share cultural diversity best practice.

Building on their commitment to foster greater participation between the private sector and community arts/cultural groups, Arts and

Business (and/or other organisations with similar priorities) should establish a high-profile heritage awards scheme to promote the value of cultural diversity, creativity and innovation.

(Recommendation Five, pp80)

4 Valuing expertise

African and Asian professional expertise should be valued and utilised as a cornerstone for the understanding, contextualisation and interpretation of London's heritage.

Recommendation

Co-ordinated by the Heritage Diversity Task Force, heritage sector organisations should make collections and learning materials more accessible, inspiring and relevant for London's diverse communities. Central to this is the need for heritage institutions to broaden the base of professional expertise by utilising experts from African and Asian communities in the research, interpretation, cataloguing and display of mainstream heritage collections.

(Recommendation Six, pp80)

5 African and Asian infrastructure development

To redress historic inequalities, major financial investment into African and Asian community-based heritage organisations is urgently needed to increase capacity, ensure their viability and maximise their contribution to London's heritage.

Recommendation

Key actions detailed in Recommendation Seven include:

- The development of a formal support programme to increase significantly the level of grants awarded to first time, new and established African and Asian organisations engaged in heritage work.

- *The establishment of a major investment and capacity-building programme for flagship African and Asian community-based organisations delivering programmes or projects that advance diversity within London's heritage sector.*
- *The establishment of a virtual resource dedicated to African and Asian heritage and history in London and the UK that can be used as a formal and informal education tool as well as a portal for the wealth of heritage resources that can be utilised by the tourism industry.*
- *The development of a feasibility plan for establishing a high profile, building-based African and Asian heritage centre(s) in London.*

6 Equitable partnerships

Equitable partnerships should be supported and encouraged through increased investment along with the development of good-practice guidelines for partnership working between mainstream and community-based heritage organisations.

Recommendation

Mainstream heritage institutions should develop standards and guidelines for community heritage partnerships, fostering equitable collaborations across the sectors and encouraging sustainable joint working.

(Recommendation Three, pp78)

7 Heritage and education

Broader, clearer and more consistent requirements are needed for African and Asian content in the National Curriculum, particularly pre-1950 British history, with head teachers, Ofsted and the Qualifications and Curriculum Authority (QCA) working with BME communities.

Recommendation

Key actions detailed in Recommendation Nine include:

- *The review of museum education and learning strategies drawing on African and Asian expertise.*
- *The development of programmes and educational materials for expanding the scope of teaching across all subjects in the National Curriculum.*
- *The publication of supplementary texts and educational resources with a specific focus on African and Asian descent histories.*
- *The development of innovative teaching programmes to assist teachers in gaining the confidence and skill to incorporate cultural diversity and inclusion more effectively.*
- *The increase of funding for research to uncover and contextualise African and Asian histories and heritage within British history and culture.*

Full recommendations listed on page 77

The case for diversity

The case for diversity within the heritage sector has been documented previously, most notably in the ALM London report *Holding Up the Mirror* (2003). Building on this, the notes below cite the powerful combination of statutory, social and commercial imperatives requiring the heritage profession to engage actively with the diversity agenda:

The **legal case** for mainstreaming diversity in the heritage sector has been strengthened by the Race Relations (Amendment) Act 2000 with its emphasis on non-discriminatory practices by institutions, and leading to the inclusion of BME people in areas of employment, service delivery and partnerships. The Amendment to the existing law was in response to the recommendations of the Stephen Lawrence Inquiry Report (1999), produced after the murder of Stephen Lawrence, a poignant reminder of the legacy of racism.

The **ethical case** for mainstreaming diversity in the heritage sector is supported by the argument that archives and collections are held on behalf of all members of society and therefore must reflect that diversity and enable people to seek recognition of their own cultural identity. Inclusive representation would contribute to a greater sense of social cohesion. Also, each heritage profession has produced its own Code of Ethics, which supports equality of opportunity, laying the groundwork for this commitment to be realised in all areas of the sector's work.

The **human rights case** for mainstreaming diversity in the heritage sector argues that all citizens should be provided with an environment that can support and sustain access to and ownership of history and heritage. This is a position reflected in UNESCO's 1995 Cultural Report, *Our Creative Diversity*, which advocated genuinely shared spaces in the public domain.

The **intellectual case** for mainstreaming diversity in the heritage sector argues that it would lead to the enrichment of knowledge, benefiting our entire diverse community and contributing to the growth of a stimulating knowledge economy. Also, heritage professionals pride themselves on intellectual rigour, yet often this results in a search for an 'objective' version of history, seeking to avoid the realities of conquest and empire that have shaped London's past.

The **business case** for mainstreaming diversity in the heritage sector stresses the benefits of broadening the market for heritage goods and services. London is said to be one of the most diverse cities on earth; heritage organisations that fail to respond to such dynamic demographics risk alienating potential customers and losing loyal ones. Attracting new audiences would add to revenue and encourage joint ventures between public funders and private businesses, contributing to economic development and regeneration.

The **corporate social responsibility (CSR) case** for mainstreaming diversity in the heritage sector is based on best organisational theory and practice. Nowadays, stakeholders demand that business operates in a responsible way with regard to the communities served and expect ever-increasing standards of accountability and transparency. CSR competencies are vital for organisations of any size and sector. CSR is concerned then with building capacity, improving stakeholder/partnership relations and harnessing diversity.

1

Embedding representation and accountability

'Culture takes diverse forms across time and space. This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind. As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature. In this sense, it is the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations.'

Article 1, UNESCO Universal Declaration on Cultural Diversity, November 2001

1.1 Introduction

1 For well over a decade, the heritage sector has grappled with cultural diversity. Numerous conferences, reports and professional publications have made efforts to address inclusion within the sector's policies, programming and practices.

2 Building on this, government policy and guidance has been produced, facilitating the creation of professional codes of conduct and ethics that highlight the importance of diversity within the sector.

3 Certainly there has been a range of successful short-term projects: temporary exhibitions, websites, education packs and outreach initiatives. But these combined efforts fall short of the fundamental work required to embed cultural diversity into the fabric of heritage practice.

Representation and accountability

4 Representation and accountability emerge as the central principles that have yet to be addressed in order to ensure equitable service provision for African and Asian communities.

The two are intertwined by a process of interaction, by cause and effect. Increased representation is the key channel whereby cultural diversity can be embedded within institutional values and practices and begin to influence and develop the sector's direction and identity. Adequate representation is the path along which greater accountability to diverse communities can be forged.

5 As increased representation and greater accountability run parallel to the need to revisit the whole gamut of organisational attitudes and practices, there is an urgent need to re-examine the methods applied to heritage research, interpretation and display. By doing so, the sector's practitioners can unlock the potential for a more meaningful and innovative representation of African and Asian histories and heritage. Stronger commitment from the leadership of the sector and from the bodies that fund it is vital for achieving these goals because their advocacy ultimately provides a platform from which to drive the agenda forward.

6 Whilst time constraints prevented the Commission from adequately focusing on the library sector, evidence noted that the heritage sector could learn from how libraries have continued to work within the cultural context of their diverse local communities, and how they have used their spaces as sites for heritage learning and development. However, pertinent concerns include diversifying the workforce at the professional level and ensuring the equitable provision of resources necessary for inclusion.

7 In considering evidence from both mainstream and community-based heritage representatives, this chapter explores the



**Michael Alphonsus
Shen Fu-Tsung
(unknown–1691)**
Scholar and, in 1683,
first Chinese person
documented in Britain

following key themes as central to ensuring representation and accountability:

- Leadership and governance
- Collections development
- Access and interpretation
- Mainstreaming cultural diversity.

1.2 Leadership and governance

'Soft leadership is not working well and needs to be more extensive. A harder version of leadership, together with earmarked funds might be the best way to effect change, along with peer pressure and establishing new norms. Museum practice does change, so it is about trying to get that kind of change on issues of diversity.'

Maurice Davies, Deputy Director, Museums Association, 29 September 2003

Leadership and change

1 The fundamental need for strategic and proactive leadership to champion cultural diversity and inclusion within the heritage sector resonated throughout the Commission's inquiry process. Senior practitioners, as well as community-based heritage representatives, agreed that cultural diversity is not a default activity for heritage institutions in the capital.

2 Where cultural diversity programming is more prevalent, it is usually steered by individuals on a project-to-project basis. However, individual efforts to advance diversity cannot be sustained or advanced without the support of senior management. When diversity champions leave, institutions suffer what has been termed a 'loss of organisational memory' and, as a result, cultural diversity progress is set back or lost as noted in Val Bott's 2003 report, *Reflections*, for the London Museums Agency (LMA).

3 Lack of funding and resources is an often-repeated defence for not adhering to cultural diversity good practice. But evidence suggests that despite current financial frameworks, a focused and sustained diversity action plan can achieve results.

4 Both senior management and governing bodies need to lead the transformation of the sector. It is therefore not simply a matter of resource deployment. When leadership demonstrates commitment to cultural diversity, this sets the tone and ethos for change within the organisation and throughout the sector.

5 The heritage sector needs joined-up thinking and high-level advocacy to establish new norms for the delivery and practice of cultural diversity. This dynamic is central to the process of negotiating institutional barriers and encouraging organisational development that embraces inclusion.

'We all need a shake-up at times, a prompt to look at ourselves in a more critical light. We have to see this as an opportunity rather than as a criticism.'

Deborah Swallow, former Head of Asian Department, Victoria and Albert Museum, recently appointed as Director, Courtauld Institute, 3 March 2004

6 During the course of the Commission's process, it became evident that many of the barriers inhibiting meaningful engagement with heritage institutions concerned historical attitudes towards change. Mainstream heritage institutions too often felt overwhelmed by the prospect of advancing diversity within organisational cultures that had been working in a particular way since their inception.

7 Open and frank dialogues about organisational culture revealed that inside heritage institutions there is a fear of



**Ignatius Sancho
(1729–1780)**
Acclaimed poet,
playwright, essayist
and composer

challenging the status quo; this at best encourages inertia and at worst fosters inequality. This fear coincides with reluctance in African and Asian communities to engage actively with London's heritage institutions, a response based on perceptions of exclusion.

Governance and management

'There are huge difficulties and inadequacies with the present system in terms of representation. It is uneven, with a high percentage of floor and front of house staff being from ethnic minorities, but much less participation in curation, interpretation, education and management.'

Sandy Nairne, Director, National Portrait Gallery, 2 September 2003

8 A 1998 study of the UK museum workforce by the Cultural Heritage National Training Organisation revealed that only 7% of the workforce was from BME populations. This included 4.4% from African and Asian backgrounds, of which 2% were working directly on the care or interpretation of collections. The situation has not significantly changed since that study.

9 The Commission asked seven national museums in London about the representation of BME staff on their workforce. Not only were the numbers of African and Asian curators and educators low, but more significantly the responses indicated that there were no BME staff in senior management positions. Not surprisingly, the number of BME members on boards was exceptionally low. This alarming disparity of representation demonstrated that little had been done to embed cultural diversity into the mainstream. This adds urgency to the critical need to address questions about how the sector is currently informed and directed.

10 Furthermore, given the number of African and Asian graduates from UK universities, their presence is not reflected within the heritage workforce. This highlights the need for African and Asian descent undergraduates to be encouraged to consider careers in the heritage sector to help enhance and broaden the sector's historical monoculture.

'The museum industry is a very white, middle-class profession. There is a lack of Black and Ethnic Minority staff, especially in positions of influence. Management is one issue, but getting people on boards is an easier proposal. Changing the policy of a museum changes how it operates.'

Fiona Talbott, former Director, London Museums Agency, 2 September 2003

11 Throughout the inquiry process, senior heritage managers stressed the fundamental need for more diverse boards to create and enable a policy framework for cultural diversity. Although this is recognised within the sector and some measures have been undertaken towards this end, diversifying boards remains a key challenge.

12 Regional and national board appointments provide important opportunities for effecting change within the sector, and greater board diversity would ensure openness and access to a broader cultural and professional experience base. There are, however, variances in the appointment process that impact the nature and outcomes of recruitment. Governing bodies for national museums are appointed through the DCMS whilst independent museums are responsible for their own recruitment. The management board of The National Archives is appointed by competitive recruitment.

13 Archives and museums run by local authorities have different governing



**Olaudah Equiano
(1745-1797)**

Acclaimed writer and
renowned abolitionist

arrangements and relatively few have dedicated governing bodies. Instead, decisions are made through the local authority cabinet with the cabinet member for culture or education taking a lead on policy issues. However, local authority museums and archives are governed by the authority's equalities policies and action plans and are therefore equally accountable to ensuring greater inclusion of African and Asian practitioners.

14 It should also be noted that hasty reactions to under-representation can result in the responsibilities of diversity and equality issues falling on the shoulders of individuals who may not be equipped, have the authority or even desire to represent such an agenda. Hence, evidence has called for a sustained and pro-active recruitment of African, Asian and diverse candidates appropriate to the needs of boards.

1.3 Collections development

'I would like to speak on something that other people may not say. Many museums were born out of the pain of conquest. I feel that there is a need for the museum community to acknowledge that pain. Museums that present the culture of the world need to acknowledge the story by which those collections were acquired. An apology for this pain is necessary.'

Professor Jack Lohman, Director, Museum of London Group,
21 October 2003

1 Heritage institutions house a wealth of collections and archives, which are repositories for knowledge, history and creativity. They are, by nature of their existence, guardians of identities and cultures and provide visual evidence of the nation's historical legacies and contemporary aspirations.

2 The Commission is aware that some heritage institutions are beginning to address their collections policies in an attempt to widen voices of interpretation, taking on board the need for shared curatorial perspectives that make room for African and Asian expertise, ideas and experiences. Sarah Tyacke, Chief Executive of The National Archives notes that:

'It has recently been acknowledged that the Archives contain rich sources of African and Asian heritage, which must be identified at the collection level. Once it has been determined what there actually is, the best way to promote it must be determined, as well as ways in which to support users.'

29 September 2003

3 The majority of heritage institutions are unaware that their collections contain material that relates to the African and Asian experience or would be of interest to these communities. The full potential of collections and their diverse histories is often impeded by assumptions that collections do not have the possibility of being explored through diverse interpretations.

4 Furthermore, institutions wanting to explore their collections in this way often cite barriers such as a lack of funding for further research and input from academics and educators with specialist expertise. Utilising African and Asian specialists would help to remedy some institutional assumptions about the limited scope for presentation and interpretation of collections, which is often relegated to tried and trusted subjects such as slavery and colonialism.

5 Active partnership and engagement with African and Asian specialists and community-based groups becomes an important vehicle to ensure that the interpretation of heritage is



**Quobna Ottobah
Cugoana
(1757-unknown)**
Political writer
and activist in the
anti-slavery movement

more accurately portrayed and more fully explored.

'Within a very short time, an institution which had not in the past seen itself as having "African collections" realised that it possessed a fantastic range of material of direct relevance. This shows that when we start to look at things in a different way, amazing things can suddenly happen. These things are not necessarily very expensive or difficult, but require an attempt to break the mould and to think outside the box.'

Deborah Swallow, former Head of Asian Department,
Victoria and Albert Museum, recently appointed as
Director, Courtauld Institute, 3 March 2004

6 African and Asian audiences visiting heritage institutions perceive that collections have little or no relevance to them. This can result from factors such as poor installation, inappropriate labelling or an obvious absence of display objects that appear to reflect African and Asian identities and cultures. Bridging this gap is therefore essential and can only be achieved when the breadth of material related to African and Asian history and heritage is unearthed and assessed through centralised collections mapping and categorisation. This would then enable accessible entry points for research, interpretation and display.

7 Limited research of this nature has begun in a few of London's key heritage organisations, for example at the National Portrait Gallery, Victoria and Albert Museum (V&A) and the National Maritime Museum. The sustainability of these initiatives is often threatened by the nature of their funding and, as a result, significant research has suffered due to the time restrictions placed on project funding and the low priority placed on this type of activity.

8 In addition, institutions have been slow to integrate identified materials into the core interpretation of collections. To encourage information sharing and comparative study across the sector, synthesising information related to diverse communities into a central resource would serve as a good foundation for the development of collections.

9 Heritage organisations' collections policies should reflect the needs and interest of diverse communities. One example is Hackney Museum's approach to collecting cultural and historical material from the local people of Hackney, ensuring that the community has the freedom to explore what they think is important to their lives and to decide the things that should be recorded and kept for posterity. Their innovative Collecting Groups project focused on distinct cultures (Vietnamese, West African and Turkish) from Hackney's local community and gave each group a budget to acquire for the museum objects representing their own history and culture. This project is a successful example of how a local museum can become a focus for the community to direct its history, heritage and cultural ownership.

10 However, it was also noted that organisations should ensure that their policies do not indirectly discriminate against specific communities by imposing artificial time frames for their collections, which could exclude recent or new communities in their local areas.

1.4 Access and interpretation

Exploring language

1 It has been stressed that interpretation is a bridge for engaging African and Asian communities. Diverse voices have the potential to widen available knowledge and perspectives

John Anthony (unknown–1805)

First Chinese naturalised
as a British citizen;
amassed a fortune
working for the East
India Company

British Library



Sake Dean Mahomed (1759–1841)

Entrepreneur, author
and first Indian to
publish a book in English

on collections, specifically within heritage interpretation departments, which have the capacity to broaden the scope for heritage education.

2 There is a widely held perception that interpretation in archives, museums, and historic houses presents a neutral and authoritative voice of history. Evidence called for an acknowledgement of the fact that interpretation most often reflects the scope of the cultural and historical experiences of the curator. Therefore, the widening of participation in curatorial practice and in heritage interpretation is key to ensuring that a spectrum of voices is informing audiences.

3 Using the lens of African and Asian expertise and perspectives to interpret collections relating to their histories and heritage is critical to ensuring that communities have ownership of their history and identity. However, it is important to ensure that BME practitioners are not pigeon-holed and expected only to curate or interpret work related to their histories. Diverse voices will provide contextual grounding for all collections and can inform the boundaries for and appropriate use of terminology. An integrated approach to collection interpretation should be instituted at a policy level.

4 Related to interpretation, the use of language in London's heritage institutions is often problematic. Since use of language mediates access into collections, the tone, content and framework for interpretation must be informed by the appropriate cultural context.

5 Moreover, the need to address the use of African and Asian languages plays a key part in conveying the meanings of objects of cultural importance and documents related to faiths and customs, which is particularly important in

culturally specific exhibitions. The historical and cultural context of languages to interpretation and display is paramount and has significant implications for practices such as labelling.

'What made this process possible was in part the responsiveness of the Asian Department to the community's input. However, language was an issue, and we ultimately produced brochures in both English and Punjabi. There was also a feeling that the exhibition – Arts of the Sikh Kingdoms – was too art-based and neglected important religious aspects. What was important for us was to recognise and respect [community] expertise, and to take risks.'

Eithne Nightingale, Head of Access, Interpretation and Social Inclusion,
V&A Museum, 18 November 2003

Responses to diversity

6 Evidence supports the view that heritage institutions need to explore the varying routes that lead African and Asian communities into heritage. Different communities seek to negotiate their cultural terrain in ways that underscore what they value and how they identify themselves, which in turn influences their perspectives on heritage.

7 These dynamics come to the fore when heritage institutions engage in culturally specific programmes. Heritage institutions use distinct cultural celebrations such as Diwali, Mela and the Chinese New Year as opportunities to engage with diversity. Of primary concern is the view that cultural celebrations are imported as annual one-offs. Discussions on Black History Month provided a case study for issues related to culturally specific programming. For example, the opportunities for audience development that Black History Month provides are not built upon to sustain audiences.



**Robert Wedderburn
(1762-1835)**

Unitarian preacher,
writer and radical
activist

'People perceive Black history and Black History Month in particular as a straightforward and rather cheap way of discharging their responsibilities to ethnic minority culture...'

Mike Phillips, Author and Board member,
Heritage Lottery Fund, 28 January 04

8 Some programmers from mainstream institutions noted that their hands were tied because resources were lacking for sustained commitment to diverse programming. This has resulted in a tick box mentality of diverse activities happening primarily around Black History Month, when limited funding is allocated. Policy changes driven by senior management and governing bodies within institutions as well as funding bodies is required to sustain diverse programming.

9 Currently African and Asian heritage is being simultaneously celebrated and patronised, explored but also misinterpreted. African and Asian heritage programmes should not be shoehorned into one-off celebrations that negate the need for more sustained programming and a more holistic approach to historical interpretation.

Developing audiences

'Before the visit, people said museums are boring and full of dusty objects. This is actually a common response from people who do not visit museums. Specifically, the panel from the Black community said, "It basically doesn't represent Black reality." The main barrier to visiting was that museums would be Eurocentric and would either not show or misrepresent Black culture. The Gujarati panel said it wasn't so important; there were other priorities in their lives. Basically, the museum failed to draw them in.'

Kate Steiner, Head of Audience Research, Science Museum, 18 November 03

10 Central to developing audiences that are more diverse is the importance of audience research, which has yet to be fully utilised within the sector. Research targeting African and Asian communities has explored the relevance heritage institutions have to their histories and everyday lives. The conclusive view has been that without making a connection to their personal and historical experiences, heritage institutions remain at a distance from their cultural life.

11 The Science Museum provided commission evidence exploring the value of audience research focusing on new ways of engaging non-users. Using consultation panels, focus groups and assessed museum visits, they investigated the interests, perceptions and needs of culturally diverse communities. Whilst the Science Museum is advancing this work through a dedicated unit, small- to medium-sized organisations may not be in a position to develop audience research in this way. However, the use of audience research to build relationships with culturally diverse communities has been widely practiced by some local authority museums, particularly in Croydon, Redbridge and Hackney.

12 Audience research and partnership with African and Asian communities highlights the need for the development of cost effective methodologies for engaging non-users within the heritage sector. Practitioners noted that the role of an agency such as Archives, Libraries and Museum London (ALM London) is key to developing benchmarking schemes and facilitating audience research best practice.

'We can bring our different audiences to you. Everyone looks at their own culture and spreads it within their own communities.'

Christine Chin, Chinese Community Education and Arts Officer,
V&A Museum, 18 November 03



**Raja Ram Mohun
Roy (1772-1833)**

Multi-talented poet,
philosopher, linguist,
reformer and journalist

13 The Science Museum noted that audience research provided a better understanding of the values and expectations of diverse communities in relation to their perceptions of the heritage sector and their expectations of the visiting experience. Preliminary research results highlighted the following cultural perspectives:

- African descent participants specifically noted that there was an absence of 'people' in exhibitions, which appeared to hide the contributions and achievements of Black people.
- Older members of the Gujarati community felt excluded because of language barriers in interpretative material.
- Diverse cultural groups also liked some exhibitions and collections that were perceived as 'colour-blind', where they learned something new that had an impact on their everyday lives but was not related to their specific culture.

14 The ripple effect that positive consultation can have on a community's perception of heritage institutions can serve as a catalyst for spreading the word on the value and relevance of the heritage visiting experience.

1.5 Looking forward

'Mainstreaming ensures that diversity is a core activity. Too often diversity programmes are add-ons and not included in the holistic culture of the museum.'

Fiona Talbot, former Director, London Museums Agency,
29 September 2004

1 Looking forward, it is clear that diversity and equality must be firmly embedded into the core philosophy of organisational culture, informing its beliefs, practices, policies, documentation, budget allocation and staffing. Ultimately, this goes beyond simply having a diversity

statement, but rather asks for a direct, proactive and principled change.

2 A number of institutions have made efforts to address these areas; however, piecemeal efforts are undermined without sector co-operation, senior management support, sustained monitoring, and investment to embed equality and diversity into core institutional practices.

'One of the strengths and weaknesses of museums is that in a fast-moving society they are unusually slow to change. One factor must be that central museum funders have never exerted firm pressure for change. Gentle encouragement, certainly, but not requirements for clear policies linked firmly to funding agreements... Museums need to move beyond short-term projects and make the experiences of African and Asian people an integral part of their work. African and Asian history and heritage needs to become a core part of museum displays, publications and programming, not a once-a-year special event. To do this, it needs to become a core part of museum work, with core funding to match.'

Maurice Davis, Deputy Director, Museums Association,
supplementary paper, October 2004



**Joseph Antonio
Emidy (1775-1835)**
Musician and composer

2

Championing workforce diversity

'I am not hearing a commitment from the heritage sector to change and be relevant to all people within London. Given the number of BME people within London... the heritage sector does not reflect that in any way. Bringing archives and the heritage sector to life is necessary to bring young people in and give us the workforce we want to see in 20 years.'

Gloria Copeland, Young Roots Co-ordinator, Heritage Lottery Fund,
9 Dec 2003

2.1 Introduction

1 In order to introduce any sustainable change management programme to the heritage sector and specifically one concerning diversity in the workforce, demonstrable commitment is critical for successful implementation.

2 To ensure best practice in policy and decision-making, commitment for managing diversity needs to come from the top with the involvement of board-level and senior managers. That commitment must also include non-executive board directors, trustees or governing body members of the heritage institutions. Real commitment, therefore, is demonstrated through ownership and leadership of change initiatives and the will of senior executives to champion such programmes.

3 Diversity has to be given a strategic focus in order to embed long-term changes through diversity initiatives within an organisation's operations. This means that diversity must be included in the business plan of an organisation if that organisation is to reap the benefits of operating on the principles of access, social justice and community cohesion. The senior management team must be charged with the responsibility of explaining and ensuring how

diversity fits into the operational processes. Representation of the communities and audiences it serves is crucial for creating a more culturally diverse workforce in the heritage sector.

4 The Commission acknowledges that whilst diversity in the workplace involves the representation of staff and volunteers in respect of gender, race, disability, age and sexual orientation, the remit of its inquiry has concentrated on race with particular regard to individuals of African or Asian descent. However, the Commission recognises that issues related to the representation of other ethnic minority groups need to be addressed and examined.

5 The Museums, Libraries and Archives Council (MLA) and its regional agencies define workforce development as covering individual, team and organisational development. The term workforce covers all those who work in or for the museums, archives and libraries sector, including paid staff, volunteers, consultants and fixed-term contractors.

6 This chapter explores workforce practices in the heritage sector through the Commission's research and inquiry. It examines the key issues with respect to:

- Perceptions of sector practitioners and individuals from BME communities on visitor and workforce representation as evidenced in research studies
- Positive action initiatives that can widen access to jobs in the sector by taking appropriate recruitment, training and development methods to encourage BME participation
- Views on work experience and career prospects from African and Asian descent practitioners



**George Polgreen
Bridgetower
(1779–1860)**

Virtuoso violinist and
composer, admired by
Beethoven

- Provision of lifelong learning programmes in the sector.

2.2 Research data and findings

1 Within museums and galleries nationally, just 4.4% of the workforce was of African and Asian descent compared to the UK workforce figure of 7%, according to a survey conducted by HOST Consultancy on the sector's labour force for the Cultural Heritage National Training Organisation (CHNT0) in 1998.

2 People from ethnic minority backgrounds working in the sector are concentrated in lower grade positions. The museums and galleries workforce of African and Asian descent in London was 13.6% (CHNT0 survey, 1998). Only 2% of volunteers in libraries and archives were from ethnic minority groups, whilst the figure for museums, according to the Institute for Volunteering in a later (2002) report, was 4%.

3 Although there is a lack of London-specific workforce data for each of the three domains of the heritage sector – museums, archives and libraries – the general belief is that the representation of ethnic minorities in London's heritage sector workforce is not representative of its current population of 29%.

4 There is a host of complex underlying issues connected with the under-representation of African and Asian individuals within the workforce of London's mainstream heritage sector. The route for tackling the current situation involves many paths and taking appropriate actions to yield outcomes and outputs over time. More comprehensive heritage sector research surveys and data are necessary to monitor the three domains. As a starting point, it is pertinent to enquire and establish how ethnic minority communities perceive museums, archives and libraries and

how they engage with the sector as users, visitors and workforce members.

5 Research studies conducted on cultural diversity in 1997 for the then Museums and Galleries Commission produced findings on the under-representation of ethnic minorities and their perceptions of UK museums. However, there is no overall study that gives quantitative data on visitors from ethnic minorities to museums.

'Nevertheless, individual studies and anecdotal evidence suggests that the level of ethnic minority visits to museums is not high.'

Naseem Khan and Dr Nima Poovaya Smith,
Cultural Diversity in Museums and Galleries, report from
Asian Leisure And Arts Planners (ALAAP): May 1997

6 Research findings support the view that there is a common image of museums across ethnic groups.

'In spite of people's awareness of the variety of museums which exist, the image was of old buildings, a quiet, reverential atmosphere and a place for intellectuals or posh people. This image was stronger among those who visited museums rarely or not at all and less entrenched among the more regular visitors.'

Attitudes of Ethnic Minority Populations Towards Museums and Galleries, report by Philly Desai and Andrew Thomas, BMRB International Limited: January 1998

7 The lack of enthusiasm for visiting museums could be reflected in the negative perceptions held by BME individuals in regard to these institutions as workplaces or as part of a sector to develop their professional careers. The issues and barriers of institutional racism are also perceived to apply to key mainstream heritage institutions. They are viewed as still operating on nineteenth-century policies and structures



**William Davidson
(1786–1820)**

Black Radical charged
with treason and
publicly hanged for his
part in the 1820 Cato
Street Conspiracy

and have yet to depart from outdated and elitist thinking and practices. Whilst there is a certain amount of will on the part of some senior management teams to modernise, this is difficult and often undermined when these institutions are entrenched in familiar practices.

8 Denials and excuses behind these institutions' failure to implement changes to prepare themselves for the twenty-first century can be found in such claims as the lack of funding and resources for adequate recruitment, training and continuing professional development for a diverse workforce.

9 The MLA and its regional agencies' shared planning guidelines on workforce development highlight the following priorities:

- Leadership and succession planning
- Workforce diversity, recruitment and retention
- Establishing partnerships and networks that meet workforce development needs.

10 In 2003, the then London Museums, Archives and Libraries commissioned Belle Associates to research and provide consultancy on workforce development in preparation for the launch of ALM London, the new regional agency for London. Their report, *Workforce Development in London's Museums, Archives and Libraries: needs analysis and programme development*, published in March 2004, identified that the greatest perceived barriers to accessing training are:

- Lack of time
- Prohibitive costs
- Some working patterns
- The lack of a learning culture within organisations.

11 The MLA and its regional agencies need to take the lead in advocating and enabling changes in the heritage sector to help ensure that it becomes a more culturally diverse workplace with a more representative workforce to address a modernising agenda. To implement cultural change in adopting best practice, a mapping survey is required on the training and learning initiatives undertaken by the sector workforce in order to address any shortfall in provision, from management leadership courses to volunteer training.

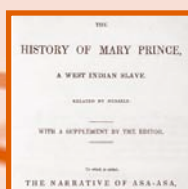
12 To obtain a more accurate picture of BME representation in the workforce, it has been proposed that the DCMS, the MLA and the regional agencies undertake comprehensive surveys on labour market data for the sector, from the board and senior management level down to visitor service and volunteers, and also across specialist areas, noting classifications by ethnic origins and gender, etc. In line with the government's social inclusion agenda, this would enable monitoring over time to ensure equality of opportunities and representation within the sector's workforce.

2.3 Positive action practice

'Some organisations seem to muddle positive action and positive discrimination. One of my recommendations is to do everything we can to clarify the difference between positive action and positive discrimination and find ways to promote those areas so barriers are not erected by professionals.'

John Vincent, Networker, The Network – Tackling Social Exclusion in Libraries, Museums, Archives and Galleries, 9 December 2003

1 The Race Relations Act 1976 makes provision for positive action to be taken by employers where particular racial groups are under-represented in particular work or jobs. Racial



**Mary Prince
(1788-unknown)**
One of the first Black women in Britain to escape slavery and publish her experiences

discrimination is more than just biased actions based on racial prejudice. When discrimination in recruitment practices is widespread and entrenched, it becomes a self-perpetuating process. For example, recruitment methods that too often rely on word-of-mouth referrals can lead to these sectors virtually excluding BME applicants, even with an organisation being located in a multi-racial area.

2 Positive action is designed to achieve a better and fairer use of the country's human resources. It means taking steps to help minorities compete on an equal basis for opportunities. However, it is not guaranteeing them success; that would constitute positive discrimination. Recruitment would need to be advertised widely in the BME press, through community group networks as well as through the standard mainstream channels, using innovative means of reaching desired individuals/groups. The selection criteria and procedures would have to be fair and follow equal opportunities best practice.

3 Positive action is allowed under sections 37 and 38 of the Race Relations Act 1976 to enable employers, training bodies, trade unions and employers' associations to:

- Encourage applications for jobs or membership from people of a particular racial or ethnic group
 - Provide training to help equip minority individuals for particular work or posts where they have been disproportionately under-represented at any time during the past twelve months.
- 4** Positive action training can help people develop skills and build confidence to seek positions within the heritage sector. It also can help remove physical and intellectual barriers

that exist within the organisation and perceptions in individuals' minds and, therefore, provide for greater social justice.

5 Positive action training programmes are created and implemented with the objective of long-term changes in the profile of an organisation, to prepare ethnic minorities for more skilled and professional positions within that organisation over time. Such training is about widening the pool of potential applicants, but it is not a panacea for guaranteeing employment prospects and should not be viewed as an end in itself.

6 Following the Stephen Lawrence Inquiry Report, which highlighted the issue of institutional discrimination, the Race Relations Act 1976 was strengthened with the Race Relations (Amendment) Act 2000. This means that public authority heritage institutions such as the national and local authority museums, libraries and archives, the MLA and other public bodies receiving funding from the DCMS are bound legally by the general duty to promote race equality. These institutions have to comply with the Specific Duties of Policy and Service Delivery and of Employment.

7 Public authority heritage institutions bound by the employment-specific duties must:

- Monitor by racial group staff in post, applicants for jobs, training and promotion
- Monitor by racial group (for employers with 150+ staff) training, grievances, disciplinary procedures and benefit/detriments from performance appraisal, dismissals and other reasons for leaving
- Publish results of employment monitoring annually.

Three years on from 31 May 2002, when policies for these specific duties had to be in place, it



**William Cuffay
(1788–1870)**

Leading Chartist,
charged with planning
uprising against the
British Government

would be timely to ascertain the results of employment, training and promotion monitoring by ethnicity that have been published annually for the sector. This would provide data and evidence for an independent impact assessment to be made of the sector and to take the required actions.

8 According to the Census 2001 data, London now has more than two million people from Black and Minority Ethnic groups, representing nearly 29% of the total population. London also is home to 46% of England's total Black and Minority Ethnic population. Based on social, moral and economic grounds, there is no stronger case elsewhere in the country for mainstream heritage institutions to provide employment opportunities to individuals of African or Asian descent.

Museums and galleries

9 Drawing from the experience of national initiatives undertaken in the arts and public sectors, positive action training schemes have been set up for the heritage sector to address the lack of African and Asian representation in the workforce. Since 1999, the Museums Association's *Diversify* project provides positive action training opportunities to individuals of African and Asian descent. A bursary scheme provides a one-year full-time postgraduate course in Museum Studies. More recently, the bursaries have also included a three-month work experience placement at a specified museum. A traineeship scheme provides for a two-year programme of part-time supervised work experience at a host museum combined with a part-time study programme for a postgraduate museum qualification. *Diversify* equips the trainees with the basic entry-level qualification and work experience to place them

on level ground when applying for jobs in the sector.

10 It would be noteworthy to track the career progression of past and present trainees through evaluations and longitudinal studies to inform the development of future positive action programmes. However, two major issues about fellowships, traineeships and placement schemes need to be addressed, as positive action trainees can implicitly become the proxies for organisational change. The onus of change can be unduly placed on the trainee rather than the organisation and the proactive change required of senior management. There is the related problem of false perceptions of preferential treatment as a result of targeted funding streams and organisational reactions to this. Lessons may be learnt from a recent Arts Council England (ACE) fellowship placement at a major art gallery:

'There we had an isolated individual put into an institution, apparently receiving preferential treatment. Such a system sets up the individual and the scheme to fail. One of the issues was the failure to engage the people at senior management level. With full, demonstrable commitment to the project of diversifying institutions at the highest level, and by learning from previous practice, good and bad, we will be able to make faster progress.'

Lola Young, Baroness Young of Hornsey, House of Lords, former Head of Culture Team, GLA, 26 January 2004

11 Another case study is the two-year positive action traineeship set up in 2002 by the Grange Museum in the London Borough of Brent, one of two ethnic majority boroughs in the region. The traineeship was funded within the Grange Museum's core budget. This funding principle is vital for sustaining the traineeship at the same organisation. Core funding is thus a key

National Portrait Gallery, London
Courtesy Helen Rappaport



**Mary Seacole
(1805-1881)**

Nurse and
businesswoman who
famously served in the
1853-56 Crimean War

approach for future practice. The graduate of Asian descent, who undertook a two-year traineeship at the Grange Museum combined with a part-time Masters in Museum Studies course at the Institute of Archaeology, University College London, said:

'This experience has been absolutely worthwhile. My first degree was in Classical and Archaeological Studies; I knew that I wanted to work in the heritage sector, but I needed a Museum Studies MA to get a professional job. This traineeship has provided an excellent starting point because I am working at a museum that does need me, and I am learning from the job. Because I have been able to work across the museum as a whole, I am able to see where in a museum I may want to work.'

Hannah Phung, Exhibition Project Officer, former Trainee Assistant Curator, Grange Museum of Community History, 9 December 2003

12 The Ragged School Museum has developed a workforce training initiative for local community residents. Funded by the Ocean New Deal for Communities, the Ragged School Museum has offered two paid 20-day trainee placements for Ocean Estate residents who are interested in developing a career in arts, museums, libraries and related areas. It would be interesting to draw upon lessons learnt from this model in terms of training to provide for social inclusion, access to careers and diversity of new entrants to the heritage sector workforce.

13 The Visual Arts Unit, ACE London region has created a promising heritage workforce training and development initiative for the first time in partnership with the Esmée Fairbairn Foundation and five national museums and galleries: the British Museum, the National Gallery, the National Portrait Gallery, the Tate and the V&A Museum. The Inspire programme of diversity curatorial fellowships proposes to

establish five fellowships for individuals of Black African, Caribbean, Chinese, South Asian or South-East Asian descent over the first phase, from 2005 to 2007. By the end of the two-year tenure, each fellow would have curated an exhibition or display, delivered a presentation/re-presentation of an aspect of the collections or delivered a focus on a particular strand within a display. Alternatively, the individual could take a lead role on interpretation materials, for example on a publication or text panels.

Archives

14 The total full-time equivalent staff engaged in archive work in London is 769, of which 246 are professionally qualified archivists, 149 are professional librarians and curators, 62 are conservators and 312 are support staff including para-professionals. Although there are no existing statistical data, anecdotal evidence suggests that there are no ethnic minority professionally qualified archivists working in London's public sector archives. Positive action training in the archive sector is overdue:

'We have been stressing that traineeships allow new knowledge about the collection to be generated and allows people early in their career to gain exposure to a number of institutions and areas. The opportunities to link with others are changing how people do their work; an externally driven agenda helps to locate that in terms of organisational change. Key within the training programmes for archivists is The National Archives Task Force, an overall review of the role of archives within society which is important to training.'

Steve Brace, Head of Information Services and Resources, Royal Geographical Society, 9 December 2003



**Ira Aldridge
(1807–1867)**

African-American
and leading
Shakespearean actor
in England and Europe

15 Following extensive consultation by the Archives Task Force (ATF), their report *Listening to the Past, Speaking to the Future* identified a number of significant areas for development. The strands highlighted in the report to achieve the vision of an archival heritage, fully revealed and open to all citizens are: modernisation, education and learning, sustainability and participation.

16 The Archives Task Force (ATF) evidence raised many concerns about recruitment and retention of staff and developing an appropriate workforce in the future. The report called for the creation of a well-educated, diverse, strongly motivated and appropriately trained workforce at all levels to enable the implementation and achievement of its recommendations. The Commission endorses the Archives Task Force recommendation for creating a more diverse and trained workforce and its draft Training Framework. The Commission also looks forward to the Archives Forum being established to take collective responsibility for acting on the recommendations of the ATF.

17 Professional archives training is dependent on a handful of postgraduate qualifications in archives recognised by the Society of Archivists. There are courses currently offered by:

- University of Wales, Aberystwyth
- University College, Dublin
- University of Liverpool
- University College London (UCL).

The University of Wales, Aberystwyth also offers a distance-learning course, which is accredited by the Society of Archivists. In the last 10 years, there has been only one BME postgraduate student on the UCL archives course. Since the Society of Archivists has no programme to

address the under-representation of BME professionals in the archive workforce, the status quo remains in the sector. Although there has been discussion of an initiative for a more representative workforce, no concrete evidence on project implementation has emerged.

Libraries

18 Whilst the Commission acknowledges that an overview presentation on London's library sector was given at the start of its inquiry sessions, no specific evidence was sought on workforce development and training issues in this domain due to time constraints. However, there is a need to address these issues at a later date as London has more than 400 public libraries, 30 mobile libraries and 1,500 service points. This does not include London's library workforce based at the British Library, 114 academic libraries and more than 1,500 libraries in the business, health and independent sectors.

19 The government in 2003 launched a national strategy for public libraries entitled *Framework for the Future*, which aimed to transform the public library service into centres of knowledge and creativity. Building on this strategy, the MLA has developed a three-year action plan focusing on the following key themes: books, reading and learning; digital citizenship; capacity building; and community space, access and social inclusion.

'We have real problems in mapping and understanding specialist collections. It is hard to know what we have and what we need to access language heritage. Working with community group partnerships, we hope to enhance heritage and learning to see how libraries can support professional development. The People's Network attempts to embrace

National Portrait Gallery



**Dadabhai Naoroji
(1825-1917)**
Indian independence
campaigner and first
Asian Member of
Parliament

worldwide heritage, though literacy issues are connected. We also aim to engage in cross-domain work. We need the resources to deliver strategy, by which I mean intelligence and knowing what constitutes good practice.'

Graham Fisher, Chief Executive, ALM London, former Director, London Libraries Development Agency, 2 September 2003

20 The Commission also acknowledges the *Quality Leaders Project for Black Library and Information Workers* (QLP), which was highly commended in the Organisational Change category of the Diversity Awards by the Chartered Institute of Library and Information Professionals in 2003. QLP, managed by the London Metropolitan University's Department of Applied Social Sciences and the Management Research Centre, uses the innovative approach of management development through service development. The pilot phase was undertaken by local authority library services in the London Borough of Merton and Birmingham City Council. The next phase, launched in July 2002, was the QLP-BME strand and consisted of a national implementation of the programme focusing on developing Black staff and services for Black communities.

21 The current strand is QLP-Youth and focuses on the development of leadership skills for staff working with children and young people. Participating youth and library authorities are Liverpool and Portsmouth City Councils and London Boroughs of Haringey and Merton. QLP subsequently mainstreamed race aspects and is now called Quality Leaders Project. Thus, a new module has now been added to the programme: *Combating Racism/Managing Equality*. It now ensures that both staff and service aspects reflect the needs of all Black communities. The current strand (QLP-Y)

includes services to refugees and asylum-seekers.

2.4 African and Asian practitioners' perspective

1 Prior to establishing the Commission, the GLA commissioned preliminary research that included exploring the experiences of African and Asian heritage practitioners in London's heritage workforce through two focus groups. The aim of the consultation, conducted by Lee Fulton, was to help inform the Commission in framing the inquiry process. In order to gather evidence from these individuals who are developing their careers in the sector, they were assured of confidentiality. The practitioners were asked to address the issues related to job progression and training for Africans and Asians in mainstream heritage institutions and to share their perceptions and the experiences as employees in these institutions.

2 Practitioners commented on the barriers connected to employment within mainstream heritage institutions. The practitioners' view, generally, was that there is a tendency for these institutions to act as a closed circle often relying on preferred contacts, resulting in the exclusion of others in the recruitment process. There is also a general belief that there is a glass ceiling for staff of African and Asian descent in mainstream institutions, because Africans and Asians are likely to be pushed into roles such as community liaison positions. Hence, the perception of some practitioners is that appointment in positions in some mainstream museums and galleries is often tokenism, a gesture designed to represent cultural diversity in these institutions.

3 Practitioners of African and Asian descent, like other professional people, value recruitment based on the principles of equal opportunity,



Prince Duleep Singh (1838–1893)

Forced to surrender his kingdom and the Koh-i-Noor diamond to the British in India

enabling them to compete fairly and be offered positions based on merit. Notwithstanding, experiences often illustrate that these candidates may be more qualified than their white counterparts, yet they remain unfairly disadvantaged.

4 One BME practitioner working in the mainstream spoke of the attitude sometimes found in heritage institutions:

'Thousands of people are applying for a few jobs and as an African or Asian person, one should be grateful.'

Another practitioner posed the concern:

'There is a need to try and encourage people to excel in something that they have a passion for and to have staff in senior heritage positions who happen to be African or Asian, but not particularly undertaking Black and Asian work.'

5 Salary is a contentious issue as nearly all participants in the focus groups took pay cuts to be in the heritage sector. A comment was made on increased duties within a post that entailed taking responsibilities for policy and strategy without financial gain, as there was no review process to take into account the changes in the job. Limited career progression was also cited as a concern. For example, some employment structures are such that after two to three years, there is no pay increment and the individual has to re-apply for promotion. A practitioner commented:

'Performance appraisals are not meaningful as they tend to be crisis management led.'

6 The traditional route for professional entry into the mainstream heritage institutions is through undertaking a relevant degree and then a recognised postgraduate masters qualification. A number of comments were made in regard to this:

'Students' loans are expensive now.'

One practitioner said:

'I didn't come from a traditional route so I don't know about many of the established training courses.'

One individual asked:

'Could options for heritage studies be linked into traditional tourism learning?'

7 The following concerns were also expressed by practitioners in regard to attracting young people into heritage professions:

'There is a need to get both parents and pupils on board regarding career opportunities in the sector. Not enough information is given to young people on careers open to them in the heritage sector'.

'We need both champions and role models within the sector. There is a need for networks, champions and decision makers to deal with the issues within the heritage sector.'

8 The focus groups' participants also identified a number of concerns related to African and Asian histories and heritage and the cultural diversity agenda. Their key points, which were echoed in the inquiry process, were articulated as:

- *'Unless commitment is there from board level down, many Black and Asian initiatives will be transient.'*
- *'There is a need to ensure that we share information between heritage sectors. How can we manage the development of such a wealth of information and the marketing of it?'*
- *'There is a lack of role models of African and Asian descent in the heritage sector in such specialist areas as archiving and archaeology.'*



**Syed Ameer Ali
(1849-1928)**
Campaigner for
Muslim rights in
India and Britain

- *'There is not enough of the Black British experience.'*
- *'How do we ensure that Black History Month is not just a token month? There should be a longer-term approach to Black history.'*
- *'There is a need to be thinking about the history and heritage of the next generation, whose links with African and Asian heritage are even more diluted.'*
- *'There should be a directory of diverse heritage practitioners.'*
- *'Cultural diversity' is seen as a tick box exercise in mainstream institutions rather than investing in improvements to deliver cultural diversity.'*

9 In conclusion, the focused discussions with African and Asian practitioners revealed that there is, at worst, institutional racism in the sector and, at best, tokenism in the workplace.

10 During the inquiry session, one of London's most senior ethnic minority practitioners was invited to share his experience of working in the sector. Hassan Arero, who was previously working at the National Museum of Kenya and undertaking a PhD, visited the Horniman Museum in 1999 when he was completing his doctorate degree. He commented that one of the first things he saw at the Horniman was the African exhibition. He questioned if this exhibition reflected his Africa.

11 With his appointment as the Keeper of Anthropology at the Horniman, he soon realised that he was one of very few Blacks in a high-ranking position in the heritage sector in the UK. Being the lone person at the top, which Mr. Arero aptly termed the 'Kilimanjaro Syndrome', he proposed setting up a forum for African and Asian descent professionals to network and share their experiences.

2.5 Learning and access

1 The Commission acknowledges that besides the importance of continuing professional development and training for the heritage sector's staff as a whole, lifelong learning also is important for new entrants to the workforce who have not progressed through the traditional education and career paths.

2 The Commission believes that the following routes to learning are vital for inspiring people to learn outside the formal education sector and for ensuring diversity and social inclusion in the heritage workforce:

- Lifelong learning through vocational courses
- Modern apprenticeships
- Training courses for adults returning to work after a career break and for individuals changing career paths to enter the heritage sector from other sectors
- Other non-traditional learning methods that support learning.

3 Consultations with key stakeholders covered discussions on the learning and access agendas for the heritage sector through the MLA's *Inspiring Learning for All* framework. The framework is underpinned by the *Access for All* toolkit, which is aimed at facilitating inclusion for museums, libraries and archives. The definition for learning, adopted by MLA, is both broad and inclusive:

'Learning is a process of active engagement with experience. It is what people do when they want to make sense of the world. It may involve the development or deepening of skills, knowledge, understanding, awareness, values, ideas and feelings, or an increase in the capacity to reflect. Effective learning leads to



Mancherjee Bhownaggee (1851-1933)
Lawyer and Member of Parliament for Bethnel Green North East

change, development and the desire to learn more.'

MLA – the Council for Museums, Archives and Libraries, 2000
adapted from the Campaign for Learning, 1988

4 The *Inspiring Learning for All* framework is founded on four broad overlapping principles:

- People – providing more effective learning opportunities
- Places – creating inspiring and accessible learning environments
- Partnerships – building creative learning partnerships
- Policies, plans performance – placing learning at the heart of the museum, archive or library.

5 The Commission welcomes the *Inspiring Learning for All* framework and encourages heritage organisations and their staff to adopt and implement this framework and its vision. Accordingly, the Commission hopes to see a future increase in best-practice outcomes in connection with culturally diverse individuals and community-based organisations working, learning, using and creating partnerships with mainstream heritage institutions.

6 The test of this vision and its principle is greater access, social inclusion and community cohesion for BME individuals and groups within London, given the demographic projection that almost 80% of the increase in the working age population during the next decade will consist of people from BME groups. (*Black People Pushing Back the Boundaries II*, June 2003, GLA, Source: Census 2001).



**Shyamaji
Krishnavarma
(1857–1930)**
Founder of India
House – hostel
and political centre

3

Empowering community-based heritage

'A sense of heritage – who we are and what we have come from – gives us all a sense of identity. It contributes to a feeling of value and self-respect for individuals and for society. It empowers, creates respect and unites. Heritage is a living force and lies at the root of all our lives.'

Naseem Khan, Writer and Policy Adviser, MCAAH Work Programme
Report, July 2003

3.1 Introduction

1 African and Asian organisations engaged in heritage work serve as unique platforms from which identity, history, culture and values are expressed. The preservation and enrichment of heritage is the principle that sustains community cohesion and drives cultural ownership and, in myriad ways, informs the ethos of the community-based voluntary sector.

2 The work of community-based heritage-focused organisations helps to empower and maintain the social and cultural integrity of African and Asian communities. Such efforts have been acknowledged through Compact, an agreement made in 1998, that states that the BME voluntary and community sector:

'...enables BME individuals to contribute to public life and supports the development of active thriving communities by providing opportunities for voluntary and community action. The sector empowers users through involvement in the design and delivery of services; advocates for community needs; helps alleviate poverty; improves quality of life; actively involves some of the most socially excluded people and communities in England.'

3 African and Asian community-based heritage organisations are a small but significant part of the voluntary sector, serving to promote and advocate their communities' rich histories, traditions and cultures. They often act as hubs for documentation and interpretation and are vital in the communities' attempts to reconfigure their own stories and help shape the national identity.

4 In the absence of significant research focusing on African and Asian community-based heritage organisations, the Commission explored the needs and priorities of this sector in preliminary assessments, which were conducted by Dr Delia Jarrett-Macauley and Irna Qureshi. They explored the following areas:

- The community-based infrastructure framework
- Opportunities for development and strengths within the sector
- Existing barriers to strategic development
- Effectiveness of current funding
- Strategies for medium-term development.

5 Drawing on the above assessments, but primarily using sector evidence from the community-based heritage inquiry session and relevant research and policy papers, this chapter explores the following:

- The varying routes into heritage
- Features of the sector's infrastructure
- The impact of under-investment on the sector
- The potential of African and Asian heritage organisations to add significant value to London's heritage landscape.

**Celestine Edwards
(1858–1894)**

Early Pan-Africanist
editor of the magazines
Lux and Fraternity

**J. Albert Thorne
(1860–1939)**

Early supporter of
Pan-Africa movement
whose writings helped
form its ideology

3.2 Exploring the sector: African and Asian organisations

1 In this small but vibrant sector, there are broadly two approaches to heritage practice. The first relates to community-based organisations that exist to provide multiple services, of which heritage is a central aspect. London's African and Asian communities have an established track record of self-help and grassroots organisations that serve the cultural and socio-economic needs of their communities through a range of programmes that help ensure that there is respect and understanding of diverse cultures.

2 The second approach includes organisations that exist primarily to focus on the history and heritage of African and Asian communities. Their work encompasses archives, libraries, educational programmes and heritage trails, oral history projects, provision of books and media, visual and performing arts, audio/visual multimedia, commemorations and heritage tours.

3 In addition, there are also the active but largely unacknowledged groups of 'heritage change agents' working as historians, performing and visual artists, writers and filmmakers. They broaden access to the understanding of heritage and history in innovative and challenging ways whilst providing a range of services from youth mentoring to curatorship. This work takes place in schools, local museums and community centres and in conjunction with prisons and social service agencies, including foster units, where heritage is used as a tool for esteem-building and personal development.

4 Some voluntary organisations work in partnership with mainstream heritage organisations, housing their archives and

collections in museums and universities, yet most prefer to remain independent despite the challenges of under-investment. Although the style and range of heritage services are varied and multifaceted, the unifying factor is that all of these organisations, groups and individuals are determined to support their communities and to document, preserve and present their own interpretations of their history and heritage.

Routes into heritage

5 African and Asian communities explore and interpret heritage in various ways. Mainstream definitions of heritage often present the notion that heritage must be tangible to provide documented acknowledgement of historical existence and cultural traditions. African and Asian communities often engage with their heritage as part of their daily activities and rituals. This notion of living heritage presents challenges to the mainstream interpretation: many approach heritage through cultural activities and customary practices – fashion, traditional defensive arts such as *kabaddi*, capoeira or karate, dance and spoken word art forms – all of which are indicative of the natural blurring of heritage with creative arts. Notably, both African and Asian communities have differing sources of history and pride, as well as their own unique markers of identification, hence the need for the sector to acknowledge and re-examine the varying routes that lead diverse communities into heritage.

6 Given the size and diversity of the Asian community, it is significant to note that the heritage sector tends to focus on South Asian communities in its programming. However, Chinese, Japanese and other Asian communities have their own ways of identifying with their histories. In addition,



**J R Archer
(1863-1932)**
Pan-Africanist,
councillor, alderman
and mayor

within each of those communities, there are significant differences in approaches to heritage practice, with some communities putting greater emphasis than others do on religion as part of their history and heritage. Within both South Asian and East Asian communities, the differing traditions observed during the practice of Buddhism, Hinduism, Islam and the Sikh faith have an impact on significant aspects of heritage practice.

7 Within African descent communities, the intersection between history, identity and cultural expression significantly informs interpretations of heritage. These are rooted in African diaspora traditions that explore the influences of distinctive global settlements and cultural experiences. This comes to the fore in the various creative platforms that have evolved in the African diaspora, such as London's Notting Hill Carnival and the rich mix within London's Black music scene, which spans global diaspora influences linked by a common African legacy. The complex tapestry of history, struggle, religion, language and the arts intertwines and creatively engages in the breadth and variation of the African diaspora experience.

8 The heritage sector can only be enriched by these diverse legacies, informed by varying perspectives, that will not only broaden the interpretation of mainstream heritage collections but will also validate the active and long-standing presence of multicultural Britain.

9 It is therefore important that African, Asian and other diverse communities have opportunities to navigate their own ways into heritage, ensuring that the ownership of their cultural identity is maintained.

3.3 Under-investment in the sector

'When asked to put money where their mouth is, it is not forthcoming. We must also realise that for a lot of these organisations, what we are doing is challenging the status quo.'

Sam Walker, Director, Black Cultural Archives, 21 Oct 2003

1 Practitioners are concerned that the African and Asian community-based heritage sector is both fragmented and underdeveloped, which feeds into the notion that it does not play a significant role in the larger heritage sector. This is in spite of the vital contribution that it adds to sustaining the rich fabric of the nation's heritage, and its effectiveness in brokering the varied and complex needs of its users.

2 The African and Asian community-based heritage sector, like the BME voluntary sector as a whole, is typically made up of small organisations supported by volunteers often working on a part-time basis. The majority exists on a shoestring budget without adequate resources for long-term development. Many individuals within these organisations expressed frustration with how this hand-to-mouth existence is inhibiting their ability to deliver consistent services and programmes.

3 Research within the voluntary and community-based sector has also highlighted that BME community-based groups have yet to receive an adequate share of services and support from local and national voluntary support organisations, such as local development agencies (LDAs). This confirms the view that critical support is needed from regional and national heritage agencies such as ALM London and MLA to support and address the capacity needs of African and Asian community-based heritage groups. It is also



**Joseph Baptista
(1864–1930)**

'Father' of the Indian
Home Rule Movement

vital that African and Asian community-based heritage groups are consulted and involved within local and regional ChangeUp programmes. ChangeUp is the cross-government framework on capacity building and infrastructure in the voluntary and community sector and aims to insure that by 2014 the needs of frontline voluntary and community organisations will be met.

Funding: a barrier to strategic development

4 The lack of adequate and sustained funding was the predominant issue highlighted by African and Asian community-based heritage organisations as being critical to building the capacity of the sector. Inadequate funding creates a series of difficulties, which means that every organisational aspect is undermined by an overall lack of resources. The Ethnic Minority Foundation noted in its background research on the BME voluntary and community sector that, although 28% of London's population is from ethnic minority communities, currently the sector only accesses 2% of the funding available. Consequently, severe under-investment has debilitated many organisations that are barely able to pay for core costs that are crucial to developing the infrastructure of their organisations.

5 Most organisations reported they have received little or no public funds, though a number of organisations have received funding for one-off events and projects. With the introduction of the National Lottery a decade ago and with funding bodies such as the HLF beginning to engage in dialogue with the sector, the situation is slowly changing. However, the need for initial and sustained funding still remains a key priority.

'Everybody wants to fund your project. No one wants to give you money to pay the rent.'

Sara Wajid, Project Director (Development), South Asian Diaspora Literature and Arts Archive (SALIDAA), 21 October 2003

6 The current lack of core funding for the community-based sector has a direct impact on the ways in which the sector can operate. The unstable nature of short-term funding makes long-term planning difficult, and perpetuates the lack of continuity and loss of expertise that often result when core costs and overheads are not met. It is telling that key BME heritage organisations, which have been central to the advocacy, growth and development of African and Asian heritage, do not receive any core or regular funding. Organisations such as SALIDAA and Black Cultural Archives, which have years of established work, are still lacking in sustained organisational support.

'In terms of sustainability and funding over the years, we have tried, only to be told we do not have the capacity. After trying to develop it through courses, nothing happens.'

Sam Walker, Director, Black Cultural Archives, 21 October 2003

Speaking the same language

7 There is a perception that funders and community-based organisations do not speak the same language. Whilst it is important that funding bodies do not have limited expectations of community organisations, it is equally important that community groups understand how to navigate the funding process to help ensure successful bids. Funding bids are seen as complicated and the difficult and contrived use of language on some application forms is prohibitive.



**Sun Yat-Sen
(1866–1925)**

Physician, revolutionary
and 'Father of the
Chinese Revolution'

Moreover, the application process is designed for groups and organisations. The majority of funding bodies are particularly resistant to providing individuals with practical support; this, in turn, discourages practitioners or private collectors from accessing funds. Heritage Lottery Fund (HLF) Development Manager, Celia Watson, notes that currently HLF 'have nine private archive holders seeking funding for projects involving their archives, but it has been a bit of a struggle to engage private individuals to access funding.'

8. Evidence highlighted the need for support throughout the funding application process through funding workshops, individual project planning discussions, feasibility assessment and evaluation. This would encourage greater access to funding and allow for more informed methods of support through the acknowledgement of specific needs.

Heritage Lottery Funding

'We are the main funders of heritage projects; however, the maximum project funding you can get from us is five years. It is rare that funding can be continued beyond this period. There are other funders, but these are limited in terms of what you can access. We are the only funder that can cover all aspects of heritage.'

Celia Watson, Development Manager, Heritage Lottery Fund,
21 October 2003

9 Concern has been expressed regarding limited heritage funding options, resulting in an over-reliance on HLF. Many funding streams, including those of the HLF, are project-based and time-limited, which means that organisations have to look continually for new or replacement funding to keep the organisation afloat. This lack of sustainability

has presented critical obstacles that often impede development.

10 The HLF have chosen not to provide a set definition for heritage. However, this open definition does not provide indicators that demonstrate the flexibility of their funding or highlight the parameters of diverse heritage practice. For example, one organisation submitted an application to explore the history of Caribbean cake-making. Even though there is a historical tradition behind this, it took substantial debate to convince the funders of its importance. This apparent lack of clarity can hinder access to the funding process.

Ethical concerns

11 The funding tenet that 'one size fits all' has serious shortcomings for African and Asian community-based groups, especially since they have diverse approaches to heritage value and practice and are often working on a different scale to other organisations in the voluntary and community sector. Many African and Asian community-based groups exist because of the vision and labour of a small group of like-minded individuals who often make significant personal investments of time and finance to build collections for the public benefit.

12 Related to this is an apparent lack of expertise in assessing and evaluating performance and delivery standards for culturally diverse work. Evidence called for a re-assessment of the evaluation process for African and Asian community-based heritage projects, which would be key in developing a cultural language for the fair and critical assessment of work performed by the sector.

Staffing issues

13 As it stands, the community-based heritage sector is not perceived as a credible



Duse Mohammad Ali (1866-1925)
Journalist and publisher
of the African Times
and Orient Review

employment provider. Due to irregular funding and a lack of resources coupled with a lack of awareness within African and Asian communities as to the range of career options available, career progression appears to be limited. Because of these factors, the community-based sector is often not viewed as an attractive professional arena. This dilemma highlights the sector's critical workforce development needs.

14 Equally, the professional gaps in the community-based sector persist because organisations do not have the capacity and funds to employ professionals in specialist areas such as archiving and conservation. This issue was recently highlighted for SALIDAA when they found it difficult to recruit staff with both archiving skills and knowledge of South Asian culture.

15 Increased training opportunities in core heritage skills are needed to help remedy some of the professional gaps in the community-based heritage sector, particularly in diverse communities. Partnership provides a key way in which a two-way exchange could be envisioned. The sharing of skills and expertise between mainstream and community-based organisations would allow both sectors to be developed. Currently, only a small minority of curators, librarians and archivists have the relevant knowledge or understanding of African and Asian histories and heritage. Conversely, the community-based sector has a limited pool of African and Asian conservation or cataloguing specialists to draw from. The development of heritage training programmes that enhance both heritage skills and African and Asian cultural expertise would help to build and support the sector's knowledge base.

16 The African and Asian community-based sector often relies on the commitment and support of volunteers to sustain its organisations. This dependence on volunteer support puts a strain on the range of services provided and the consistency with which they are delivered. Hence, volunteers are over-used and often relied on to perform core organisational functions for which they are not necessarily trained.

17 Evidence stressed the need for strategic infrastructure development, particularly through board development and training for senior management. Along with increased resources, capacity building and organisational development, this would ultimately provide a more sustainable employment base.

Working space

18 Dedicated space for African and Asian community-based heritage organisations is rare. Yet this is crucial for ensuring community ownership of the sector's resources, materials and expertise in historical interpretation.

19 Despite limited acquisition budgets, some African and Asian community-based archives have successfully built up significant collections. They are an invaluable resource, yet their growth has become counterproductive, as larger collections demand greater amounts of attention, security and storage space. Since it is difficult to maintain dedicated space to house such archives due to an effort to reduce overhead costs, collections are often stored in spaces that hinder public access and are ultimately not conducive to effective curatorship or conservation.

20 Most African and Asian heritage organisations are dependent on larger institutions, which they use as their operational

National Portrait Gallery



**Cornelia Sorabji
(1866–1954)**

*First woman to study
law at a British
university*

bases. However, these organisations need bigger, secure, long-term spaces to operate independently and professionally. Host organisations sometimes provide support to archives and collections that are simply too big or fragile to be stored independently. Organisations such as the Future Histories Black Performance and Carnival Archive, which is based at Middlesex University, have housed their archives within larger academic and arts institutions that can provide consistent and relevant storage and academic support. However, these arrangements are not always ideal.

21 The Tagore Centre, for example, is based in the Haringey Library and is sometimes constrained by the limitations of the venue – a library is not a suitable environment for holding dance or music classes. This is unfortunate considering the opportunities that this partnership provides in opening up the library service to the widest needs of their users. Similarly, the Yellow Earth Theatre relies on partner venues for performance space; this leads to a lack of bargaining power as they then have to tailor their activities to fit the remit of the partner venue. In both of these instances, the compromises made by community-based organisations have restricted creativity and outputs and, in some cases, inhibited audience building.

Lack of co-ordination

22 African and Asian heritage organisations recognise that there is the need for co-ordination of expertise and resources within the sector. Although there are informal bodies such as BASA, there remains a need for a representative co-ordinating body that can support its development and advocate its interests.

23 Although there are opportunities for networking, much of the good work that is taking place within the sector appears to be happening in isolation. There is little time or resources to develop forums for sharing good practice and exchanging concerns, which results in organisations working in a vacuum that inhibits their potential to develop ideas, skills and perspectives.

24 The role of existing heritage development agencies and professional bodies, such as ALM London, the Museums Association and the National Council on Archives, therefore, is to assess and address the needs of the community-based heritage organisations, as both a partner and advocate, in a more comprehensive way.

3.4 Harnessing the potential

1 The African and Asian community-based heritage sector is characterised by its dedication and commitment in the face of extreme organisational hardships. This has been demonstrated in the innovative ways in which it has engaged with history and heritage, and the knowledge and experience it has garnered and shared. In addition to this, evidence has presented a number of significant ways in which community-based organisations have affected the sector. They include:

Professional value

2 Professional value within the community-based heritage sector is considerable. With limited resources, organisations present innovative programmes and events, finding new ways to engage with heritage. Partnerships have also been forged with mainstream organisations to extend their reach to new audiences. Examples include the McKenzie



Henry Sylvester Williams (1869–1911)
Coined the phrase 'Pan-African', organiser of first Pan-African Conference

Heritage Picture Archive, an independent organisation with a growing collection of picture archives documenting African, Asian and Caribbean cultures, communities and experiences. They have worked with the Victoria and Albert Museum, the London Borough of Greenwich and the GLA. The UK Punjab Heritage Association has also worked with the V&A Museum as well as travelled the country with a series of lectures.

Heritage expertise

3 African and Asian organisations are repositories for their communities' collective memory, acting as a magnet that draws the knowledge base of their own communities and cultures. The George Padmore Institute, for instance, is built on the extensive network of John LaRose and Sarah White, whose contributions to the Caribbean Arts Movement and Black literary development is notable. SALIDAA draws on the professional expertise of academics and artists practising in South Asian arts and literature in the UK. Future Histories is informed by Alda Terracciano's doctoral work on Black and Asian theatre.

Continuous professional development and lifelong learning

4 Professional expertise in the sector is shared through the education and training of young people, adult learners and professionals. The Black and Asian Studies Association (BASA) has held national teachers' seminars to help develop material for the National Curriculum. Many organisations introduce young people to creative activity and training, such as the opportunity to watch and learn from Bengali-language films at Rainbow Film Society screenings or to make radio programmes for Desi Radio, which is a non-commercial station

making programmes for and by the community.

Networking

5 Good use of new technologies is being made wherever possible to digitise archives in order to broaden access and awareness of African and Asian heritage. Examples include Q News, which provides a forum for the discussion of Muslim issues in the UK and Europe, with partner links in other parts of the world. SALIDAA is in the process of setting up a digital archive project to add to its website. BASA publishes a quarterly newsletter to disseminate new research and perspectives on African and Asian history, and has organised three national conferences.

Collections

6 Even without the benefit of significant financial support, many organisations have successfully collected and preserved archival materials. These include collections spearheaded by private individuals, such as Positive Steps, run by Leon Robinson who has documented Black performance history and mounted exhibitions with the South Bank Centre, highlighting positive role models from the past. A number of theatre companies have formed partnerships with institutions such as Tara, Talawa and the former Temba, whose archives are maintained at the Theatre Museum. Their presence not only enriches but also provides a comparative cultural context.

Research

7 African and Asian community-based organisations are engaged in research that is key to reinterpreting, documenting and challenging the parameters of history and heritage. A few organisations such as BASA have carried out their own research and have

Museum of London



**Prince Kumar Shri
Ranjitsinhji
(1872–1933)**
*Indian Prince and
cricket hero, played
for England and
immortalised in song*

established working groups that have published books and other materials.

Forging local and community links

8 By being focused on and connected to specific community interests, organisations develop and maintain dynamic relationships with their communities, building a much-needed platform for engagement. This includes developing links with the varying strands of particular communities, utilising and building on their specific needs and interests. These multiple perspectives shape a broader view of heritage that facilitates grassroots intervention in its focus and direction. The skills and experience of community groups comes to the fore in partnerships with local and community museums and archives that often provide models of good practice for larger heritage organisations.

Tourism

9 African and Asian organisations have begun to explore opportunities within heritage tourism for both the international and domestic market. Awareness of African and Asian history, for example, has been encouraged through the placement of commemorative plaques as a means of engaging with the historic and lived environment. The English Heritage Blue Plaques team have been working closely with BASA to increase the number of outstanding figures nominated from African and Asian communities. In recent years, Blue Plaques have been erected to commemorate the presence of Paul Robeson, Dr Harold Moody, Jimi Hendrix, Sir Syed Ahmed Khan, Swami Vivekananda, C L R James and Jomo Kenyatta in London.

10 Writer and historian S I Martin has developed the London Black History Walk,

which explores the life and significance of London's Black presence throughout history. The Black British Heritage organisation has also arranged heritage trails over a number of London boroughs. The remarkable edifice of the Swaminarayan Mandir in Neasden has become an established part of the tour of greater London. The full potential of exploring heritage tourism related to Black and Asian communities has yet to be realised, and remains a challenge not only for the community-based and mainstream sector, but also for the organisations and agencies that market London as a world city.

3.5 Looking forward

1 Ultimately, the work and good practice developed within London's African and Asian community-based heritage organisations will attract international recognition, building on London's cultural capital as a world city. Some organisations have been able to profit from their links with the global diaspora communities to widen their influence and draw attention to their work at an international level. For example, groups such as the Rainbow Film Society and the Black Filmmakers Festival attract entries for film screenings from all over the world. The Great Britain China Centre's work in promoting Chinese culture in London is recognised by the government of China, which helps the centre to invite guest artists from China at low cost.

2 These examples clearly show how the benefits of African and Asian community-based heritage work are far-reaching and connect local communities and ideas to a wider social and economic sphere.

3 The challenge, therefore, is for the sector to capitalise on its current strengths and potential in order to consolidate effectively its role in



**Shapurji Saklatvala
(1874–1936)**
Communist Member
of Parliament for
Battersea North and
Indian independence
campaigner

preserving the history of African and Asian communities. The voice of heritage sector organisations amidst these communities and their role in expanding the perspectives for interpretation, particularly in partnership with mainstream heritage organisations, is therefore key. Their work and presence has the potential to provide much needed contextual grounding through informed expertise for London's heritage collections.

4 The community-based sector also has the potential to support mainstream heritage organisations on a much wider scale than is evident at present. Through their expertise and resources, networks and working practices, African and Asian heritage organisations offer fresh perspectives on the value of the nation's heritage. However, the potential of the sector has yet to be developed and effectively utilised to further inclusion and to ensure a modern and representative heritage sector, one that is vital for the enrichment and fulfilment of society as a whole.

National Portrait Gallery



**Samuel Coleridge
Taylor (1875–1912)**

*Musician, teacher,
composer and
conductor with an
international reputation*

4

Building equitable partnerships

'Partnerships seem key to mainstreaming. What seems to be important from the position of a national museum is the value and skills that partnership organisations can bring to the museums... The whole issue of mainstreaming is that museums must realise there is much to be gained from those partnerships and how they can effectively work.'

Eithne Nightingale, Head of Access, Social Inclusion and Community Development, Victoria and Albert Museum, 21 October 2003

4.1 Introduction

1 The advancement of equality and diversity within the heritage sector becomes more dynamic when partnerships are formed between mainstream institutions and community-based organisations. Using collections and archives as the stimulus for learning about heritage, both mainstream institutions and community-based heritage organisations have a complementary role in the understanding and reinterpretation of African and Asian heritage and history. Through the development of more equitable partnerships, opportunities would be increased to enable the breaking down of barriers and the dispelling of myths that have stifled institutional access and inhibited community engagement with the heritage sector. Building equitable partnerships is one route to modernising heritage delivery to reflect the diversity of contemporary London.

2 Over the last two decades in the UK, government policy has enabled an increasing number of initiatives to be delivered through cross-sectoral partnerships at a local level. There has been an accelerated change in agenda, with the recognition that certain intractable social problems at the community level require public sector agencies to work in partnership with

private and voluntary sector organisations. The number of partnerships is still growing, both in response to central requirements and as a result of local initiatives.

3 The DCMS, in its May 2000 policy guidance on social inclusion for DCMS-funded and local authority museums, galleries and archives in England, *Centres for Social Change: Museums, Galleries and Archives for All*, cited some examples of the need for partnership development to combat social exclusion. In another DCMS document, *Libraries for All: Social Inclusion in Public Libraries* (October 1999), policy guidance was provided for local authorities in England.

4 Within the role of museums, galleries and archives:

'An important principle of social inclusion is engaging and involving those at risk of exclusion in the provision of services.'

Centres for Social Change: Museums, Galleries and Archives for All, DCMS, May 2000

In the case of local authority museums, galleries and archives, many best value principles apply in seeking to address social exclusion. Under the best value process, local authorities are bound by duty to consult and involve their users in the provision of appropriate services. Such consultation forms an integral part of the overall planning process, enabling effective and efficient use of resources and supporting the development of partnerships and sustainable community engagement that fosters a sense of ownership.

5 The Commission explored how more equitable, valuable and sustainable links can be made between heritage-focused African and Asian community-based organisations and



Sophia Duleep Singh (1876–1948)
Suffragette in the
Women's Social and
Political Union

mainstream heritage organisations. Utilising the evidence, this chapter will explore:

- Some guiding principles outlined for developing inclusive and imaginative approaches to partnership
- Ways of maximising the strengths of both mainstream and community-based heritage expertise and perspectives
- Existing best-practice models across London, building on these to identify some of the barriers and issues for consideration within partnership.

4.2 Exploring partnership

1 Partnerships offer an opportunity for mainstream and community-based organisations to work together to address core objectives and strengthen working practices that support cultural diversity and inclusion. Evidence noted that partnership working could influence the shaping of policy, strategy development and the setting of standards. By combining resources and expertise, new projects and services can be delivered, sustained and improved upon. Addressing a common identified need was noted as a significant tool for influencing both community engagement and audience development within an organisation irrespective of its size.

Principles for partnership

2 The founders of Future Histories, Alda Terracciano and Ameena M. McConnell, outlined three core principles that have provided a basis from which they carry out their collaborative work and consequently support their aims of promoting access, education and research. They established that progressive and sustainable partnerships require:

- **Mutual empowerment** Each party is the bearer of specialised knowledge. By exchanging

knowledge, each party can capitalise on and strengthen resources to their mutual advantage.

- **Clarity of aims** Each party must clearly and openly communicate its aim. This facilitates collaboration and encourages a sense of collective ownership.

- **Independence** It is important to keep boundaries clear. In the longer term, this will allow future projects to develop and grow.

3 These principles form the starting point for exploring how successful partnerships can be developed. Mainstream and community-based organisations also identified other principles that should be taken into consideration. These are:

- **Commitment** Partnerships should have the backing of key decision-makers in both mainstream and community-based organisations to ensure that aims and objectives can be achieved.

- **Relevance** Partners should be the most appropriate for the activity being undertaken – this could mean seeking new individuals or organisations rather than just continuing to work with those that have been involved in partnerships in the past.

- **Resources** Partnerships should be clear about the resources required and agree which partner can either provide or apply for those resources.

- **Equality/respect** Each partner should share decision-making in the key aspects of the partnership and at appropriate stages.

'Finally, it comes down to being strategic about activities. It takes time and trust to develop relationships to enable good partnerships and good projects.'

Aretha George, Development Officer and Assistant Director,
Ragged School Museum, 18 November 2003

**Ayub Ali
(1880–unknown)**
Sailor, café owner and
East London activist

National Portrait Gallery



**Harold Moody
(1882–1947)**
Physician, author,
Pan-Africanist, founder
and president of the
League of Coloured
Peoples

Significant factors in developing partnerships

4 Both the mainstream and heritage sectors agreed in evidence that initiating partnerships with new people or organisations was daunting. This was primarily due to the limited knowledge that mainstream and community-based organisations have about each other. Community-based organisations were unsure whether mainstream organisations would be receptive to ideas presented and this view was further compounded by preconceptions of inaccessibility. On the other hand, mainstream organisations were unaware of the history of work done by community-based groups and there was little or no guidance as to which groups to approach. Therefore, compatibility within partnership was noted as an important factor and further highlighted the need for resources that help identify the expertise, skills and knowledge base within the community heritage sector.

5 In light of this, support mechanisms and guidelines should be put in place to ensure that partners develop the skills needed to make partnerships a success for both parties. This could be by formal and informal training and other activities where all parties can maximise both the personal and professional benefits of partnership. Consequently, evidence also called for the critical need to undertake joint evaluation of partnership initiatives. This would allow both parties to note the lessons from partnership working, which in turn could facilitate the understanding of equitable collaboration and best-practice models thus supporting future partnership working.

6 Community-based organisations highlighted the importance of sustaining the work begun through the partnership process as key to

building relationships with mainstream organisations and ensuring a consistent dialogue with new audiences. Parmjit Singh of the UK Punjabi Heritage Association noted the development of a website, gallery trails and a lecture series on Sikh arts, all of which resulted from their partnership with the V&A Museum. This confirmed the view that consultation and engagement with community-based groups had impact beyond the interpretation of artefacts, and could be key in the development and reinterpretation of collections.

7 Although most partnerships are between community-based and mainstream organisations, there is also the potential to develop partnerships between community-based African and Asian heritage organisations. How widely this type of partnership is being explored or undertaken is yet to be formally assessed. Organisations such as the Tagore Centre, for example, want to work with similar organisations to compare experiences, perspectives and funding possibilities. There is a need to develop methods to facilitate partnership working amongst organisations focused on African or Asian communities within the community-based heritage sector.

4.3 Case study evidence

1 The following case studies explore a range of different partnership models presented during the Commission's inquiry sessions and in related research. These case studies reflect both the benefits and shortcomings of partnership and hence offer ideas for development.

Working with local community groups

2 The National Trust is responsible for properties for the benefit of everyone in the nation. Its major challenge is to determine how



**Ladipo Solanke
(1884–1958)**

Founder of the West
African Student's
Union (WASU)

to engage with the public to provide new opportunities and enrich each individual's quality of life. The Trust believes that it cannot achieve this on its own and considers partnerships as the way forward. Sutton House, one of the National Trust properties located in the London Borough of Hackney, has only been open to the public for the last decade. When the House was established as a community space, it was with the involvement of a limited number of local groups. Over the last few years, Sutton House has been trying to work more meaningfully with the diverse range of communities in Hackney. The Trust's officers believe that they have been successful in working in partnership with local groups to develop projects and with local colleges and schools to initiate a Black History Month programme.

3 In *The Untold Story*, a three-year programme established by the National Trust at 20 of their properties nationwide, local people interpret the properties through their own experiences. At Sutton House, they have been working with young people through Hackney Quest, an organisation driven by volunteer support, like the Trust itself. The young people have been coming to the House for a period of approximately six weeks, working closely with a visual artist, a musician and a drama professional with the aim to create refreshing and unusual interpretations of Sutton House.

4 However, one of the National Trust's main concerns was that volunteers tended to be white and middle class, which did not reflect the diverse population of Hackney. To address the imbalance, the National Trust commissioned research into the barriers of volunteering at Sutton House for older BME people. The project, entitled *Developing New Partnerships*, was supported by the Voluntary Services Unit, University College London Union.

The report, launched during Black History Month in October 2004, highlighted that:

- BME people are under-represented in formal volunteering *per se*, but particularly in the heritage sector.
- Social contact is a key issue in the motivation for older people for volunteering.
- Although it is growing, there continues to be relatively low levels of awareness of Sutton House amongst the local community in Hackney, and this remains one of the major barriers to volunteering at the property.
- There is a perception amongst the local people who are aware of the National Trust that the visitors and volunteers are mainly white and middle class people.
- There is a direct correlation between the barriers to visiting Sutton House and the barriers to volunteering there. The barriers include the cultural relevance of the interpretation and collection of the property and physical barriers such as the gates around the perimeter of the building.
- 5** The Ragged School Museum, an independent community museum, has developed close relationships in the past 10 years with local schools, tenants' associations and area regeneration activities projects. The museum's aim is to work in partnership with the local people to reflect their history and culture. *Standing on Common Ground* was one of the museum's first projects; the museum consulted Tower Hamlets communities to facilitate the exploration of their history and heritage as well as to find out what they were interested in. The project involved the use of photography to create an exhibition that reflected the local community and its diversity. The museum specifically selected a local Asian photographer



**Kamal Chunchie
(1886-1953)**
Pastor who devoted
his life to bringing
together Africans and
Asians in London



**Marcus Garvey
(1887-1940)**
Champion of 1920s
'Back to Africa'
movement and founder
of Universal Negro
Improvement
Association

who was not only familiar with the area, but who also had an understanding of the community's cultural ethos. The local residents of Tower Hamlets were receptive to the photographer and were able to create a shared vision, achieving the aim of enabling the community to take ownership for the project.

6 Following the success of this project, the museum created a similar initiative called *Ocean Views*, which focused specifically on the local Ocean Estate. The museum realised that assumptions had been made about language, since all of the young people they engaged with spoke English. However, English was often not the first language of their parents and grandparents, and this became a potential problem. In response, the museum worked with the younger residents to develop interpretation for the project, and this in turn encouraged engagement from older members of the community.

7 A recent Ragged School Museum exhibition, *Home from Home*, featured a three-way community partnership in collaboration with Age Exchange. The exhibition told the story of seven Bangladeshi elders using objects from the local community to illustrate their experiences. The museum did not previously have any significant engagement with this age group and culture, but the elders were motivated to participate because the museum had brought in experts to assist in the development of the project and had dedicated enough time to see the project through. Consequently, the group added their records to the museum's collection, and hoped that by telling their stories, there would be a greater respect, understanding and value for their culture.

'Our resources are very limited, so we must be efficient with what we have. Development is a big part of what we do, but we are meticulous about being strategic with whom and how we form partnerships; they are not tokens. It takes time and trust to develop relationships, to enable good partnerships and to implement good projects.'

Aretha George, Development Officer and Assistant Director,
Ragged School Museum, 18 November 2003

Local authority organisations working in partnership

8 Most local authority museums endeavour to be the focal point for the histories and heritage of local people. They have learned different ways of engaging with communities despite being historically perceived as old-fashioned institutions – an image that has often inhibited access and engagement. Their partnership practice is particularly relevant in developing working models, since equitable collaboration and multifaceted cultural engagement characterises their role within their local communities.

9 Similar to other local authority museums, the Hackney Museum displays exhibits of local social history and heritage. The collections reflect Hackney's history of immigration and settlement. Sixty-five percent of the museum's audience described themselves as coming from a BME group. *Real Lives: Black and Asian Londoners 1536-1840* was an exhibition resulting from a partnership initiative with London Metropolitan Archives. The archives had been working for several years to conduct research on the baptismal records of people across London and it involved searching for references to Black and Asian people. The two



**Walter Tull
(1888-1918)**

First Black footballer to
play for Tottenham
Hotspur and a
brave soldier

organisations worked together to share these archives across London.

10 One benefit of this collaboration was the sharing of skills between the two organisations. The small local museum did not have the resources to research the material, but it was able to bring its experience in developing exhibitions that are relevant to local and diverse communities, which in turn made the archives material relevant. In the process of rolling out the exhibition template across London, it became clear that despite Hackney Museum's significant work, ownership was a key problem since London Metropolitan Archives, a larger organisation, owned the collections.

National museum working with community groups

'Partnerships feature in our access, inclusion and diversity policy and are key in reaching communities and taking over the broader social agenda. In terms of diversity, partners are important in determining how much any institution can benefit by drawing on the diversity which exists in the community.'

Eithne Nightingale, Head of Access, Social Inclusion and Community Development, V&A, 18 November 2003

11 The V&A Museum presented the *Arts of the Sikh Kingdoms* exhibition as an example of an effective partnership initiative that widened access to the museum through visitor participation. The exhibition, held in 1999, attracted 119,000 visitors; Sikhs composed approximately 60% of this audience, and more than 70% of the audience were first-time visitors to the museum. The initial proposal for this exhibition originated from the Sikh community and subsequent consultations initiated partnerships with Sikh heritage experts

to provide advice on the cultural context, content and display of the collections.

12 Marketing and outreach efforts also required community expertise at each stage, and throughout the process a group of Sikh students provided support on a volunteer basis in the main entrance of the museum. The Asian department staff at the V&A Museum also engaged with the Sikh community experts and key individuals to inform their work. Language barriers initially presented challenges to the museum, but this was addressed through the production of brochures in both English and Punjabi. In addition, there was a feeling that the exhibition was too art-based and neglected important religious aspects of the Sikh faith. However, the museum was able to recognise and respect the expertise of the community's advisers by including aspects of the Sikh faith and thereby developed new approaches to interpretation.

13 When the museum was faced with interpretation constraints concerning the history and the use of an Akali turban for the exhibition, Parmjit and his colleagues went to India to make a video with a Sikh warrior that documented how the turban would have been worn and used. The specialist interpretation provided through the video became a key educational resource, which engaged audiences with the exhibition and contributed to the development of the museum's research and knowledge base.

'An institution may have a collection with relevance to a local community, but its key decision-maker is either not concerned or ignorant. If the project is forced, it will be of poor quality and very likely under-funded. That can be avoided by establishing tools whereby

The Soraj Archive



**Kaikhosru Sorabji
(1892-1988)**
Musician, composer
and writer

community groups can inform museums about the history or links that exist, which is essentially a lobbying and training activity.'

Parmjit Singh, Treasurer, UK Punjab Heritage Association, 18 November 2003

14 At the end of the exhibition, the V&A Museum developed a website and gallery trails on Sikh arts along with a lecture series, which proved successful in terms of community engagement. Following the exhibition and over a period of two years, Parmjit Singh of the UK Punjab Heritage Association and his colleagues facilitated the lecture series in other UK regions with support from the Heritage Lottery Fund.

The National Archive and partnerships for change

'It has recently been acknowledged that The [National] Archives contain rich sources of African and Asian heritage, which must be identified at the collection level. Once it has been determined what there actually is, the best way to promote it must be determined, as well as ways in which to support users... Working jointly speeds learning and helps to illuminate both minority histories and The National Archives.'

Sarah Tyacke, Chief Executive, The National Archives, 29 September 2003

15 The National Archives has participated in a number of key partnership initiatives. The Caribbean Studies, Black and Asian History Project (CASBAH), a consortium led by the Institute for Commonwealth Studies, initially looked at library and archive collections and the need to unearth the hidden histories of African and Asian communities. The aims of the project were to raise the profile of these areas of study, encourage research and fight prejudice. Staff involved were able to provide information on indexing collections and descriptions via the

structural hierarchy of the UNESCO thesaurus. This tool demonstrated how non-specialist archivists could access material available on the Internet.

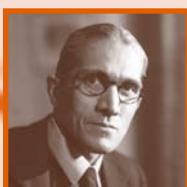
16 Another partnership initiative is a web-based exhibition called *Moving Here*, which traces 200 years of migration to England. This involved 30 partners who participated in the creation of the exhibition by contributing to a collection of over 100,000 items. The categories for different communities include Jewish people from Eastern Europe, Irish people and migrants from the Caribbean and South Asia. London is particularly well-presented in the exhibition.

17 The National Archives also works collaboratively with a user advisory group, which includes key community-based archive representatives of African and Asian descent. The group was launched in 2002 with a remit to monitor the catalogue-improvement programme, advise on matters of description and the use of language, as well as the user-friendliness of the system.

4.4 Frameworks and guidance for partnerships

1 The effectiveness and sustainability of partnerships can only be determined through the monitoring and evaluation of outputs and outcomes achieved by each initiative. Such assessment procedures could be undertaken utilising existing frameworks and guidelines, which have been developed for the implementation of best practice.

2 There is no definitive partnership model of best practice for the heritage sector, for either formal or informal partnerships. This may be owing to the complexity of local community and public authority requirements for developing partnerships to deliver services to



**Rajani Palme Dutt
(1896-1974)**

Co-founder of
Communist Party of
Great Britain, author of
India Today and editor
of *Labour Monthly*

their target audience and users. Voluntary and community organisations and, specifically, the BME sector organisations are being encouraged by the government to engage in a positive relationship with statutory agencies to develop local strategic partnerships. Evidence of partnership working may be required for organisations in order to access certain sources of funding for projects. For example, funding programmes such as the Single Regeneration Budget and the European Regional Development Fund are only available to organisations working in partnership projects.

3 Since November 1998, when the *Compact on Relations between Government and the Voluntary and Community Sector in England* was agreed, the process of engagement has involved working groups and consultations with local community groups. The resulting outputs have been Compact Codes of Good Practice and reports of meetings as well as public policy frameworks and guides on partnership working published by key agencies. The Active Communities Unit of the Home Office published a consultation *Strengthening Partnerships: Next Steps for Compact* on 23 March 2005. This consultation document puts forward a model for a strengthened Compact on the basis of a *Compact Plus* and includes the proposal for a minimum set of commitments and a Compact Champion.

4 In April 2001, the statutory duty to promote race equality was introduced through an amendment of the Race Relations Act 1976. The Commission for Racial Equality (CRE) published a new guide in summer 2004 entitled *Public Authorities and Partnerships: A Guide to the Duty to Promote Race Equality*. The main purpose of the guide is to advise listed authorities such as government departments, local authorities and listed non-departmental

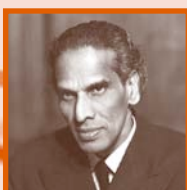
public bodies as to how the race equality duty applies to them as members of partnerships, and how it is likely to affect the work of their partnerships. Whilst the CRE guide is primarily concerned with formal partnerships, it is also relevant to informal partnerships working to promote race equality.

5 As partnership with the listed authorities or public sector has now become an important part of the operating environment of many voluntary organisations and community groups, issues of accountability are increasingly being raised by voluntary organisations and their public sector partners. Within these increasingly complex partner-working relationships, legal, financial and governance concerns have emerged that need to be studied and considered. The National Council for Voluntary Organisations (NCVO) recently published a report called *A Little Bit of Give and Take: Voluntary Sector Accountability Within Cross-Sectoral Partnerships* to provide guidance to the voluntary sector on the issues of accountability in partnership working.

6 The Audit Commission's management paper *A Fruitful Partnership: Effective Partnership Working* provides comprehensive guidance material, case study examples of partnerships and a checklist for action for organisations involved in partnerships. This paper takes organisations who are thinking of partnership working through the processes of deciding to go into partnership, getting started, operating efficiently and effectively, reviewing success and, what successful partnerships can expect to achieve.

7 *Leading the Good Life: Guidance on Integrating Cultural and Community Strategies*, published in June 2004, is a report produced by the consultancy Creative Cultures for the local

National Portrait Gallery



**Krishna Menon
(1896-1974)**

Pelican Books (London)
editor, *Indian
independence
campaigner and
Indian delegate to the
United Nations*

government team of the DCMS. This initiative was prompted in response to changes to the planning framework in the Local Government Act 2002 and the development of best value. The guidance is written for everyone involved in cultural and community planning, such as local authority officers, elected members, community organisations, development agencies and members of Local Strategic Partnerships. The aims of this practical guidance are to:

- Help local authorities and their partners achieve greater effectiveness in integrating cultural and community development for their areas
- Strengthen community strategies through promoting the inclusion of cultural projects and activities
- Help demonstrate the benefits of integrated approaches, particularly in showing how culture can support the delivery of community priorities for improved quality of life and local well-being.

4.5 Barriers and concerns

'The institutional frameworks of a national museum are overwhelming; there can often be a confusion of roles and boundaries, how to meet the needs of diverse audiences, and how to create partnerships that are simultaneously sustaining and broadening. Marginalisation is a real problem. However, the process of change can be interesting and rewarding.'

Eithne Nightingale, Head of Access, Social Inclusion and Community Development, V&A Museum, 18 November 2003

Tackling inequality

1 Partnerships are not necessarily a marriage of equals. Such an imbalance has implications for funding, for sharing skills and expertise, for project time-scales and for the sustainability of

collaborative ventures. Evidence confirmed the perception that mainstream organisations were often positioned as the dominant party within partnerships. Community-based organisations noted that because of the ways in which partnerships have developed historically, their work and contributions to the partnership was often undervalued – the process of partnership often taking precedence over ensuring that the outcome of the activities will have resonance with their communities. With conflicting objectives, it was noted that partnerships are still predominantly unequal.

2 Much of this imbalance was cited as symptomatic of the clear gap in the understanding between the heritage establishment and African and Asian community-based organisations. Mainstream organisations tended not to know how to access the wealth of African and Asian organisations delivering heritage programmes in London, and they often ended up working with a few well-known organisations or individuals. Community-based heritage organisations also cited limited knowledge of whom to approach for partnership within mainstream heritage organisations. Both perspectives have influenced perceptions that maintain resistance to partnership.

3 African and Asian community-based groups noted that too often they found themselves being marginalised within mainstream programming that tended to focus on calendar-led events such as Black History Month and Diwali. As a result, too many demands and expectations were made for particular seasons. This essentially limits opportunities for interpretation and ownership of collections to the constraints of annual one-off programming cycles and, as a result, adds to inhibitions experienced by



Amy Ashwood Garvey (1897–1969)
Pan-Africanist,
womanist, UNIA
organiser and former
wife of Marcus Garvey

community-based groups about approaching mainstream institutions with ideas for long-term projects.

4 Furthermore, partnerships with African or Asian individuals who have their own private collections and archives presented another set of concerns, ranging from issues of ownership to processes related to the use of these collections and archives for heritage-related activities and events. When considering a partnership, collectors faced additional issues about where and how to deposit collections to maintain security and access to the material. They were often faced with the choice between maintaining ownership of collections as a family legacy or losing ownership and decision-making about the manner in which their collections were to be used. Local archives, such as the Brixton-based Lambeth Archives, have come across these inhibitions through their involvement in trying to secure personal archives from Lambeth's African descent communities.

5 The overall notion of mainstream consultation with community-based groups was cited as being one-sided and rarely mutually beneficial. Evidence noted that often the consultancy and advice from community organisations were not remunerated. This was significant given the need for community-based heritage organisations to build their capacity and for such partnerships to thrive and set examples for similar future collaborations.

Funding and resources

6 National, local and community-based organisations cited a lack of financial resources as a significant barrier to developing programmes across the sector. In the case of national institutions and the larger local

authority heritage organisations, the constraints of funds acquired might determine the types of projects undertaken and the number of personnel involved within an operational planning cycle. For community-based organisations, the funding issue is a critical factor for the survival and sustainability of core operations and consequently the number and scale of projects implemented.

7 In addition, the pressure of meeting targets set by funding or policy criteria means that the onus is on the community-based organisation to qualify for funding before a collaboration can begin.

'Where large organisations want to collaborate with small organisations, I have found that the burden of proof of need is on the smaller organisations. They have to go away and set up research and pilot projects in order to qualify for funding. How do you get around that area of qualifying, especially if the subject area with regards to heritage is regarded as new?'

Mykaell Riley, Director, Black Music Education Trust, 18 November 2003

8 In response to this concern, both mainstream and community-based organisations called for guidelines to implement ways of managing partnerships so that training and support could be included where necessary, to ensure that the partnership was equitable from the developmental stage to the delivery of programmes.

9 Conversely, several mainstream organisations noted that community-based groups were unaware of their organisational frameworks, which were not always structured to allow the flexibility needed for ideal partnerships.



**Indra Lal Roy
(1898-1918)**

World War I
fighter pilot
posthumously
awarded the
Distinguished
Fighting Cross

'Some of the factors that inhibit development reflect a general mutual lack of appreciation of the ethos on either side. Mainstream funders have cycles and timelines to adhere to. Community groups often forget how we work and our schedules. It is a different ethos, framework and timescale in mainstream compared to what is done in the community. We need to be clear about that to avoid frustration on both sides.'

Kenneth John, African-Caribbean Outreach Worker, Petrie Museum of Egyptology, University College of London, 18 November 2003

4.6 Looking forward

- 1** Partnership working involving mainstream institutions and voluntary and community-based organisations is one route forward for the future development of African and Asian heritage initiatives. In addition, there is also great potential for the heritage sector to develop cross-sectoral partnerships. These types of partnership would add to the development of more effective, innovative and diverse heritage projects.
- 2** The Commission endorses the currently available reference and guidance material relating to partnership working and believes this should form the basis for a more coherent approach to partnership working within the heritage sector. In addition, learning from best-practice case studies and the experience of existing partnerships within the sector would provide knowledge and expertise that could be applied towards a framework for developing more equitable heritage projects involving community groups and individuals of African and Asian descent.
- 3** There is also a need to share all aspects of partnership practice, its risks and rewards through frequent and comprehensive pooling of

information into the knowledge base, using established heritage forums and information technology.

- 4** Moreover, there is a need for the publicly funded heritage organisations to be held to account by the DCMS on the quality and impact of their partnership working.
- 5** Partnerships have proven to be a viable way forward for increasing the interaction between the mainstream and community-based heritage sectors. They provide a route for more equitable and diverse cultural representation that can enrich and enlighten the sectors' experience of African and Asian heritage. However, partnerships must be adequately researched from both sides before they are embarked upon and must be adequately funded in order to be successful and mutually rewarding.



**Lao She
(1898–1966)**
Inspired by Dickens,
published novels on
Britain and China; fell
foul of the Red Guards

**Dr. Chuni Lal Katail
(1898–1978)**
Asian Mayor of London
and health clinics
pioneer

5

Fostering inclusive education

'If children are not encouraged to develop a sense of history... they cannot develop an appreciation of how they can empower themselves to make a difference to contribute to society to the fullness of their potential, and to claim their own place in history.'

Gus John, Consultant, Visiting Professor of Education, University of Strathclyde, Founder Trustee, George Padmore Institute, 26 January 2004

5.1 Introduction

1 Formal education has a crucial role to play in fostering respect and value for African and Asian heritage. Whereas visits to museums, libraries and archives are optional, schooling is essential. Education is everyone's right, a major way of enculturating and enlightening the next generation, a means of capitalising upon life's opportunities. It is no coincidence that first generation migrants in particular see education as a passport to mobility and credibility in a new country. It is also necessary to counter the effects of weakened ties when children of African and Asian diasporas are displaced from their parental cultures. However, the formal education sector has been slow in promoting an education that genuinely enlightens, encourages and nurtures a holistic and global framework of understanding. Formal education has remained essentially conservative and insular, being primarily concerned with reproducing the status quo.

2 Until recently, the history curriculum in statutory education focused on transmitting Eurocentric and aristocratic knowledge – histories about kings and queens and European heroes such as Napoleon and Nelson. The histories and experiences of marginalised communities, such as those from Britain's former colonies, were rarely mentioned. If

history outside the European context was discussed, it was to portray those communities without contextual balance or as victims. There is scant mention of their achievements; nor are they represented as human beings with distinct identities and histories.

3 The story of colonialism was instrumental in placing the 'Great' in the name of this country, in contributing to its wealth and imprinting its socio-cultural fabric. However, it is still uncommon for school-leavers to be taught the full ramifications of colonialism or to appreciate the complexity of its experience and how this affects the UK today. Nor is it common for African and Asian descent children to acquire rudimentary knowledge of their families' cultural and social roots through the formal schooling system.

4 Recent revisions of the National Curriculum have begun to address the parochialism of the existing framework. As the national and school curriculum directs:

'The school curriculum should contribute to the development of pupils' sense of identity through knowledge and understanding of the spiritual, moral, social and cultural heritages of Britain's diverse society and of the local, national, European, commonwealth and global dimensions of their lives.'

National Curriculum, 1999, page 11

This has unlocked the potential for exploring local and global connections and considering African and Asian contributions to the arts, literature, science and society, but still more work needs to be done to make inclusion a guiding principle of all curricula and ensure its adoption in schools.

5 Many parents consider it important that African and Asian perspectives are highlighted



**Udham Singh
(1899–1940)**

Founding member of
Coventry-based Indian
Workers' Association

across the national and school curricula not just with reference to the humanities. The National Curriculum programme of study for key stage 3 history states clearly that the content of the values, aims and purposes of education should develop the:

'spiritual moral, social, cultural, physical and mental well-being of the individual'

National Curriculum, 1999, page 10

All students should be made aware of the contributions made by African and Asian people across all spheres, from politics and science to the arts and literature. Additionally, artefacts from everyday life can be creatively incorporated into the teaching of core subjects such as mathematics and science. For instance, the Ghanaian kente cloth provides wonderful scope for young children to learn about symmetry, shape and pattern, and the same is true of artefacts from other diaspora cultures.

6 There is an urgent need to expand the formal sector and reinforce the informal sector in order to provide a comprehensive knowledge base and strategy for educating youth and adults about African and Asian heritage. This is a crucial matter if the multiracial communities of greater London are to feel appreciated, acknowledged and empowered to play active and affirmative roles as citizens.

7 Drawing on the Commission's research and inquiry, this chapter explores the current state of provision in the curricula, schools and educational publishing and highlights areas of inadequacy. It also highlights means of fostering holistic education through partnerships and grassroots initiatives. Specifically, it considers:

- The provisions and possibilities for inclusive education in the National Curriculum

- The content of history and citizenship education and its implications for African and Asian heritage
- The teaching resources required to ensure culturally diversity inclusion within the curriculum
- The nature of degree programmes and research on African and Asian histories and heritage in further education
- The potential of partnerships between the heritage and education sectors to contribute to London's culturally diverse knowledge base
- The value of community-based initiatives such as Saturday and supplementary schools in promoting respect for African and Asian histories, languages and cultures.

5.2 The formal education sector

1 To optimise work on cultural diversity, the education sector needs to make pupils aware of the histories and heritage of diverse communities. There is a statutory statement that the teaching of history should be inclusive, with learning opportunities for pupils of all backgrounds. Pupils have to be taught about the social, cultural, religious and ethnic diversity of the societies they study.

2 A joint statement made by the former chair of the Qualifications and Curriculum Authority (QCA) William Stubbs and former education secretary David Blunkett, noted that:

'equality of opportunity is one of a broad set of common values and purposes which underpin the school curriculum and the work of schools.'

Integral to this was the need to value 'diversity in our society and the environment in which we live', as noted in the Foreword of the National Curriculum programme of study for key stage 3 history, 1999.



**C L R James
(1901–1989)**

Teacher, cricket
correspondent, novelist,
historian, Marxist
philosopher and
cultural critic

3 The National Curriculum, first instituted in 1991, made the study of history mandatory for children aged four-to-14 years for the first time. Initially, it was very prescriptive and Eurocentric. Since then the curriculum was revised twice with the aim of giving teachers more choice and flexibility.

4 The third version of the National Curriculum, 1999, increased the emphasis on inclusion. Less prescriptive than earlier versions of the curriculum, it provides a general framework to be adopted by education specialists in ways that they see fit.

5 The secondary programme of study for history is divided into six parts. The last three in particular offer opportunities for teachers and pupils to study African and Asian contributions in history. The categories are as follows:

- **Britain: 1750–1900** – which invites links to be made between the Industrial Revolution, Empire and Slavery/Indentureship.
- **World study before 1900** – which stipulates pupils study the cultures, beliefs and achievements of people across all continents.
- **Significant events and individuals across the twentieth century** – which could include people from African and Asian backgrounds, such as the contributions of servicemen and women of African and Asian descent during the two world wars, and the role of political activists and freedom fighters such as Udham Singh, Mohandas Karamchand Gandhi, Kwame Nkrumah and Claudia Jones in the independence struggles and campaigns against British imperialism.

6 Nonetheless, the emphasis in the curriculum is still on the history of African-Americans, particularly individuals, rather than the histories of Asian and African descent communities in

Britain. There is for Black History Month, however, a deluge of disparate material made available for teachers on the latter. Nevertheless, an adequate 'map' or overview that charts the growing number of African and Asian related heritage resources to be utilised all year round is required. In addition, the curriculum needs to be sufficiently adapted and developed by the majority of teachers and textbook writers and publishers.

7 In 2002, citizenship was introduced into the curriculum, which provided a further opportunity to integrate African and Asian heritage into core teaching. However, the present resources are inadequate to pursue this. For example, one textbook, *Citizenship Today*, published by one of UK's largest education publishers, states in the section *Where Are Your Roots?*: 'In the 1950s many people from Britain's colonies in Africa, Asia and the Caribbean settled in the United Kingdom looking for work, as there was a shortage of manual and semi-skilled employees in Britain during this period.'

8 Education Consultant Oku Ekpenyon challenges this popular assertion:

'This one sentence dismisses the long-established presence of Black and Asian peoples in Britain, which is surely another reason for their inclusion in the Curriculum... [and overlooks the fact that] Black and Asian people who have contributed to this country have also been highly educated and skilled.'

26 January 2004

9 There is no acknowledgement of the many years of pre-World War II African and Asian presence in Britain in this citizenship textbook. Nor is there any appreciation of African and Asian people and their contributions at all levels

**George Padmore
(1902–1959)**
Pan-Africanist, 'father
of African emancipation'

of society. The intellectual contributions of eighteenth- and nineteenth-century aristocracy, such as entrepreneurs and landowners Cesar Picton and Duleep Singh, literary figures such as Ignatius Sancho, and classical musicians Joseph Emidy and Samuel Coleridge Taylor, do not feature in the book. Instead, teachers often rely on common stereotypes about African and Asian communities in Britain, which inevitably filter through the whole school ethos.

10 Aside from gaps in resources, teachers and schools often lack either the inclination or confidence to take these issues on board proactively. The QCA produced a chapter called *Inclusion: Providing Effective Learning Opportunities for all Pupils*. Although it is attached to the National Curriculum, many teachers fail to consult it. This Inclusion chapter exhorts teachers to modify the National Curriculum in order to provide students with challenging lessons at all levels. It sets out three principles essential to developing a more inclusive curriculum:

- Setting suitable learning challenges
- Responding to pupils' diverse learning needs
- Overcoming potential barriers to learning.

11 As a result of neglecting diversity, schools continue to perpetuate Eurocentric perspectives where the interests of African and Asian youth are marginalised and, in effect, deemed of little priority. When Naomi McClean-Daley (aka Miss Dynamite) spoke of her school experience, she recalled how studying history was a negative experience:

'We learned about Black history for a week and in that week we learned that Black people were slaves. We never learnt about Egyptians and Black scientists. I don't think we learnt anything about Asian history, but we learnt for nine

weeks about the Holocaust. You can't say that one is more valuable than the other. It's important to learn about everybody's history. I think the only way to overcome racism and discrimination is to learn where we all come from.'

BBC2's *Newsnight* programme, January 2003, cited by Oku Ekpenyon, Education Consultant, 26 January 2004

Professor Gus John concurs:

'The implicit message received by pupils of the British African and Asian diasporas is that minority cultures do not warrant the fullest examination as they are not a valuable source of information and knowledge. Schooling then becomes an insidious form of "psychological colonisation" and "cultural deracination".'

Gus John, Educational Consultant, Visiting Professor, University of Strathclyde, 26 January 2004

Dr Hakim Adi further elaborates:

'This inability to come to terms with our past has produced an ethnic cleansing of history... The history of Blacks and Asians is that of struggles against deportation, slavery, racism and poverty. Early struggles include the struggle of London's Black population to resist deportation by Elizabeth I, as well as the self-liberation of enslaved Africans in the seventeenth and eighteenth century. It has only recently been recognised that Blacks played a vital role in the abolitionist movement, including Equiano and the Sons of Africa.'

Hakim Adi, MCAAH Commissioner, 2 September 2003

12 There is also a lack of consistency in what is taught from school to school. Leadership from head teachers and Ofsted officers is central to ensuring that diversity issues are adequately reflected in the curriculum and with regularity



**Una Marson
(1905–1965)**

Internationally famous
feminist, activist and
writer

across schools. It is not for isolated teachers to try to promote a diverse education for enlightenment, nor should this be deemed the sole responsibility of teachers of African and Asian backgrounds. Instead, the principle of diversity should be integral to the whole school workforce and ethos.

13 Some contend that a level of prescription in the National Curriculum is needed to ensure that this is so:

'If it were left to teachers to tweak the curriculum... we would not have been teaching anything about Black and Asian people. Real multiculturalism is about understanding everyone's history. Some level of prescription will ensure that everybody learns about global, world history.'

Saira MacNicol, Head of New Audiences, Department for Learning, The Natural History Museum, formerly Saira Ahmed, Education and Access Officer, UCL Museums and Collections, 26 January 2004

14 Moreover, pupils want to learn about their own culture and histories as part of their heritage. They feel that their own cultures should be represented by positive images to redress the balance. All young people need to feel that their communities play an integral part of the formation of today's society.

15 Making the content of educational syllabi more accountable to the demands of diverse communities fosters a less antagonistic educational environment within which youth can flourish. Once their languages, cultures and histories are respected, they might be expected to make a more affirmative contribution to society. For British Africans and Asians and their descendants, a rounded, multi-dimensional provision in regard to history will strengthen their sense of belonging to the nation in which they live.

'All pupils should have access to the information that has today been withheld. They should be taught how Black British labour in the Caribbean and India contributed to the growth of British wealth.'

Oku Ekpennyon, Education Consultant, 26 January 2004

16 If such perspectives are not taken into account, misconceptions about African and Asian presence in British history and heritage will continue. Prevalent ideas about migration being solely a post-war phenomenon distort and diminish the long-term presence of Africans and Asians in the country. This assumption then forms the bedrock of racist ideas that these migrants are somehow latecomers to this island and therefore do not quite belong.

17 This version of events disregards the continuous African and Asian presence in Britain for at least the past 500 years. Early records show people of African descent have lived in Britain for more than a 1,000 years. For example, Septimus Severus, a North African who became a Roman emperor, moved from Rome to York to rule Britain from AD 208 until his death in 211. It is vital that information as powerful as this is incorporated into the history curriculum across schools to ensure society has a better and broader understanding of the evolving African and Asian descent communities within the UK.

18 Children from all backgrounds can also begin to appreciate how their histories are entwined with those of more recent migrant and settler communities. The outcome then is not the creation of a polarised nation of us against them, but of a holistic society with people who are made to feel like they are all equally active citizens.

National Portrait Gallery



**Mulk Raj Anand
(1905–2004)**

BBC broadcaster, critic
and novelist associated
with the Bloomsbury
Group

19 There is an added need to teach British history not in terms of units, but more in terms of how stories across time and space are linked. The UK is only an island in the geographical sense. Questions that could be explored include:

'How multicultural was Roman Britain? What was happening in the Middle Ages? What was happening at the time of the slave trade? The interconnection between the slave trade and the Industrial Revolution must be taught. This is the way to link stories with each other to bring British history alive for all. Until we do that, we will have compartmentalised, one-off units of study.'

Burjor Avari, Lecturer and Historian, Manchester Metropolitan University, 26 January 2004

20 An education system that does not resonate with young people's backgrounds is a significant factor in a trend towards disillusionment and alienation, readily popularised in the trends of contemporary urban/street culture. Far too many children within the UK's education system see studying as irrelevant – a way of losing cultural identity and becoming brainwashed. At its most disastrous then, excluding people becomes a reason for them to exclude themselves:

'Four decades later, [the first generations] are now witnessing their grandchildren actively peddling the view that to be bright is to be white, to work hard is sad, to want to be an astronaut makes you a coconut... In other words, their menacing message is: vacate the stage of learning, of opportunity and of excellence and leave it to the white man. We are surely in a state of crisis when we ourselves insist that to aspire to be a neurosurgeon, a bank manager, an airline pilot, a high court judge or a

scientist is to assume white credentials and, therefore, to be Black only on the outside.'

Gus John, Educational Consultant, Visiting Professor, University of Strathclyde, 26 January 2004

21 Further education and university departments, as well as libraries, also need proper auditing to discover the extent to which they are fully inclusive. How much British and world history is taught in universities in an integrated and inclusive manner? These are the institutions producing the students who become teachers and, therefore, have a fundamental role to play in improving the primary and secondary school history curriculum. Here again, teaching and syllabus content appears to be left to the initiative and inclinations of individuals. However specialist, the content of teaching in higher education also needs tie-ins with statutory and ethical obligations to be accountable to diverse communities particularly in courses such as history.

5.3 Further education and research

1 At present there is no university, college degree or department that specialises in the histories and cultures of African and Asian diasporas in Britain. Whilst some individual courses may exist, they form a small part of larger, more general degrees, and, in regard to Britain, such courses are predominantly concerned with the post-World War II period.

2 In order to provide the expertise and research that is needed to inform society at large, and the heritage and education sectors in particular, both undergraduate and postgraduate programmes are required that feature the study and research of the histories and cultures of those of African and Asian origin in Britain. Degree programmes that focus entirely on the



**Noor Inayat Khan
(1914–1943)**

Posthumously awarded
George Cross for
intelligence work
during World War II

history and cultures of the African and Asian diasporas in Britain should also be developed as a priority.

3 Fundamental to these programmes is the need to have more dedicated funding and initiatives to encourage research into Asian and African heritage, in particular the histories and cultures of people of African and Asian origin in Britain during the last 2,000 years. The overriding assumption is that African and Asian heritage has simply been neglected. What is required is that it should now be prioritised, properly represented and taught.

4 Much more research needs to be done to uncover this knowledge fully, to place it within the context of the heritage of the global African and Asian diasporas, and also to present it accurately as part of the history and cultures of Britain. Unless this research is undertaken and properly funded by organizations such as the Arts and Humanities Research Board (AHRB) and the British Academy, practitioners in the heritage and education sectors cannot be properly informed in order to teach the next generation and contribute to positive and enlightened change in society.

5.4 Resources

'What I would like to see in two years' time is to walk into a room full of 200-300 teachers, and not have a single one of them tell me that they can't find resources on Black British history.'

Michelynn Lafleche, Director, The Runnymede Trust, 26 January 2004

1 To meet the demands of diverse communities, adequate resources need to be made easily available and accessible. Many potentially useful textbooks are out of print and few publishers have planned reprints. The sole text on the colonial contributions of Africans

and Asians to World War II was co-published by BASA, which have been active in raising awareness of these concerns.

2 The main issue is to encourage academic and commercial publishers to produce more material that sheds light on African and Asian histories and heritage. Since the revisions in the National Curriculum, mainstream educational publishers have not produced sufficient appropriate texts to support units of the history curriculum that cover major aspects of African and Asian history in depth. Nor do these textbooks provide sufficient information to embed African and Asian history within the wider context of British history. These factors are important to pursue stipulations and provisions in the curriculum to foster inclusive education, for instance:

- When requiring archival sources that contain evidence of African and Asian presence for introducing local studies (key stage 2)
- When needing to use African and Asian key figures to teach students about famous Britons who have made a significant contribution to British society (key stage 2).

3 Another important issue is to ensure that key practitioners and policy-makers are aware of the significant presence and contributions of Asian and Africans that precede World War II:

'We have learned from colleagues around the country that teachers find it very difficult to include the history of Black people in their teaching. This is hardly surprising as generally they are themselves ignorant of it. As the textbooks dealing with this are all out of print, we have to presume that most teachers ignore the statutory requirement to teach inclusive history. We have also learned that they are scared of addressing "delicate" issues and thus



**Claudia Jones
(1915-1964)**
Political activist
and founder of the
West India Gazette

avoid topics such as slavery, racial discrimination and racism.'

Hakim Adi and Marika Sherwood, Black and Asian Studies Association,
Letter to Charles Clark MP, 26 October 2004

4 Peter Fryer's *Staying Power*, Rozina Visram's *Asians in Britain* and Ron Ramdin's *Reimagining Britain*, for instance, are a few overlooked volumes that detail an inclusive history of Britain and should be compulsory reading for all Teacher Training Agency (TTA) staff and those in teacher training institutions, the Department for Education and Skills (DfES), QCA and Ofsted.

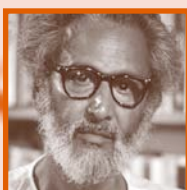
5 Additional resources should also be developed and promoted to explore the nuances of African and Asian heritage and history. Several writers who have approached textbook publishers with proposals have met with a barrage of obstacles. Teachers then had to resort to publications that are not entirely appropriate. For instance, ALM London Learning and Access Officer Carole Dixon recalled how she had to make do with texts such as *Black Settlers in Britain, 1555-1958*, by Nigel File and Chris Power (Heinemann Educational, 1981) when she was a secondary teacher. This is a text that predates the National Curriculum by more than a decade and therefore not really appropriate in terms of the quality of the learning activities to support today's curriculum. Short biographies of pioneering individuals and descriptions of key events in Black British history are presented, but there are no specific questions and activities to encourage young readers to interrogate and analyse the text, or critically appraise the content and bias of the primary source information presented in the book. She resorted to another text, *Roots of the Future, Ethnic Diversity in the Making of Britain*, by

Mayerline Frow (Commission for Racial Equality, 1996). This proved to be a very general text pitched at key stages 3-4, but it does not contain any differentiated learning activities to accompany the text, and it has very little provenance information to assess the reliability of the information sources included in the book or for teachers to follow up with additional research activities.

6 The QCA and DfES have a key role to perform in terms of encouraging adequate printed and other resources for the history, science, technology, citizenship, English and the personal, social and health education curricula. More along the lines of the QCA website *Respect for All*, case studies of good practice are required. This website also cites plans for a GCSE history hybrid pilot that would coincide with existing GCSEs, linking the work of museums and galleries to the study of history. *The Real Histories Directory*, created by the Runnymede Trust, is also a welcome sign. This website, largely aimed at teachers, parents and pupils, is designed to encourage and support teaching and learning about cultural diversity across the UK. With this resource, information on dual-language bookshops, museums, libraries, performing artists and other organisations that provide material on citizenship, race equality and human rights is made readily available. Along with the DfES Standards Site, the *Real Histories Directory* can be used as a portal through which recommended curriculum resources are promoted to teachers and other education professionals.

5.5 Exploring possibilities

1 For at least a decade, the heritage sector has dedicated itself to outreach initiatives involving schools, colleges and local communities primarily through their educational



**Sam Selvon
(1923-1994)**

Novelist and author of
The Lonely Londoners

programmes. Outreach work in the heritage industry is more closely linked to school and community initiatives than ever before. The education of school-age pupils and adults has become the goal of heritage sector organisations. Funding agreements, namely Public Service Agreement targets, exist around museum education, making satisfactory delivery of these targets vital for future funding.

2 More diverse and inclusive educational programmes are necessary to encompass the histories and heritage of African and Asian communities, thereby increasing the value of history for all young people. In order to do this, further interventions in and imaginative adaptation of the current National Curriculum framework are required.

3 Equally, there is a need for heritage public bodies to help encourage and support schools to work in partnership towards an inclusive approach to the teaching of the curriculum. The museum collections, archives and outreach programmes provide significant resources and scope for framing strategies with which to build new bridges.

4 Teachers play a crucial role as gatekeepers and advocates for the education sector. They could be the channels through which museums, archives, libraries and galleries are used to support the entire range of subjects currently taught as part of the National Curriculum.

5 Some examples of museum and school partnerships presented to the Commission are noted below:

6 The National Maritime Museum, in partnership with a number of other museums, has undertaken a project to support key stages 2 and 3 history and citizenship curricula by providing resources on the transatlantic slave

trade. A report on the project found that students are interested in learning more about this subject; however, they preferred a process of learning based on writing, role-play and storytelling. Project organisers agreed that this permitted easier and more sympathetic engagement with the subject matter.

7 Printed and online resources were developed. These, coupled with a handling collection to support the printed resource, give students a chance to work with the materials in a museum context. Classroom-based learning and museum workshops will also be provided. The results and expertise gained will be shared with individuals, experts and organisations working across heritage and culture.

8 Similarly, the Merseyside Maritime Museum is working on a CD-ROM on the transatlantic slave trade. They also are producing a handling collection and extending their printed resource, and the British Empire and Commonwealth Museum is engaged in similar ventures to expand their resource materials.

9 Previous commission evidence related to the teaching of the transatlantic slave trade indicated that a more balanced treatment of the history of slavery is needed so that Africans are not just presented as victims.

'We need to look at how the [history] curriculum is taught so it is not a detrimental experience. They need to see themselves as survivors. But teachers often lack the confidence and resources to teach the subject in a sensitive and enlightened way. They also lack information about the extent and impact of Black resistance, revolt and political activism against slavery.'

Marcia Sinclair, Ethnic Minority Achievement Adviser,
London Borough of Enfield, 26 January 2004



**Errol John
(1924–1988)**
Actor and award-
winning playwright

10 It must be remembered that topics such as transatlantic slavery are not events without a precedent and a legacy. Links should also be made between such phenomena and, for instance, the institutionalisation of colonialism, the aftermath of slavery, and indentureship. Clearly, there is a need for training and guidelines to help teachers address these issues.

11 Another exemplary case is a partnership with local primary schools and the community that led to the exhibition *Suitcases and Sanctuary* at the Museum of Immigration and Diversity in the East End of London in the summer of 2003. The exhibition looked at migration to the East End and the Spitalfields area along with contemporary issues such as racism and exile. The exhibition allowed students to discuss issues that they might not have felt comfortable with when communicating with their teachers. The museum environment was seen as a less threatening setting for broaching these subjects.

12 The Petrie Museum works with supplementary schools and the Egyptian and Sudanese communities. The museum ensures that its work incorporates Egyptian and Sudanese perspectives by way of involving the communities.

13 LMA has created a learning zone website. The Agency runs workshops on citizenship and have begun to work closely with academic and local people to create new interpretations of their collection.

14 Lambeth Archives, a part of the Lifelong Learning Division of Lambeth Library Services, set up a Black history project with funds from the DfES to answer the rhetorical question of whether there was a Black community in South London prior to 1948. They proactively collect

relevant historical documents such as parish registers, playbills and newspapers for use in a Black history teaching pack for key stage 4.

15 However, not all of the information could be readily used without a fuller understanding of the larger contexts. Teachers commented that it was difficult to use the material without it becoming divisive. The available information often reaffirmed issues of racism, exclusion, slavery and negative stereotypes of language and image.

16 Nonetheless, certain resources proved particularly useful for exercises in the classroom. One item used in the pack is an image of a 1663 portrait bust entitled *Negro's Head*, which has been lying in the storehouse of the Lambeth Palace Library. It was carved to commemorate the beneficence of the archbishop at the time and is thus a celebration of his munificence rather than African history *per se*. Even so, it became a catalyst for inquiry, by which students could be asked questions such as what they would do with the bust if they were redesigning the library.

17 Clearly, there is a pressing need to provide In-Service Education and Training for teachers on using existing collections in the heritage sector to identify primary, particularly archival sources that help affirm and illustrate the longevity of the African and Asian presence and the communities' contributions to Britain.

18 There is also much value in exploring the full scope of African and Asian history and heritage from local perspectives, for instance, by utilising:

- The findings from the above mentioned Lambeth Archives key stage 4 Black History Pack
- The National Maritime Museum's Freedom Pack for key stage 3 history and citizenship



**Rudy Narayan
(1938–1998)**
Lawyer and civil
liberties activist

- The *Celebrating the Black and Asian Presence* key stage 2 history pilot project that was commissioned by ALM London's predecessor body, LMAL. This provides resources about local studies in Brent, Wandsworth, Bexley and Greenwich and contains very rigorous historical analysis that enables inquiry into complex 'hidden histories' within the context of specific urban localities.

19 These provisions provide a basis with which to move away from the narrow and stereotypical aspects of African and Asian culture – saris, steel drums and samosas – to a creative analysis of the histories of migration, settlement, struggle, resistance and survival where African and Asian narratives can be placed within the wider framework of social, economic, political, environmental and demographic change in the UK.

20 Some themes to pursue in the classroom include:

- African and Asian contributions to the abolition movement in Britain
- Trade union activity
- The contributions of the working class African and Asian poor of Britain's nineteenth-century urban/industrial areas
- The intellectual contributions of eighteenth- and nineteenth-century African and Asian aristocracy
- The political contributions of hundreds and thousands of African and Asian servicemen and women during both world wars
- The financial contributions of the populations in Britain's former colonies to the war effort.

21 In order to make such information readily available and accessible, mainstream heritage organisations need to work closely with

specialist repositories and research associations specialising in African and Asian history and heritage. Community-based organisations such as the Black Cultural Archives, SALIDAA, Future Histories and the BASA urgently need to be involved in partnership initiatives to improve the quality of secondary sources developed to support the school curriculum. There is also the necessity to raise awareness of the available resources useful for a culturally diverse educational programme.

5.6 Grassroots initiatives

'History shows that major changes have only come about when individuals and groups have taken action.'

Oku Ekpennyon, Education Consultant, 26 January 2004

1 Education is not just attained through the conventional learning institutions, but may also be incorporated across lifelong learning, voluntary education, and community-based initiatives such as Saturday and supplementary schools. This non-statutory sector plays a significant role in promulgating an understanding of African and Asian histories, languages and cultures. The informal education sector is also renowned for embracing learners from non-traditional routes of education, as well as learners for whom English is a second or additional language. As a result, the non-statutory sector can prove to be central to the expansion of the nation's education base.

2 If change is slow to come from above – from those who make decisions related to the education sector – then the onus is on those on the ground to work with what is available in order to effect immediate change. Students, parents, education specialists and communities should proactively participate in the decisions



**Bernie Grant
(1944–2000)**

Politician, trade union leader, and founder of the Parliamentary Black Caucus

about the kind of education that is needed. It is a question of people empowering themselves so that they are fully involved in the decision-making process concerning the National Curriculum, teacher training courses, and the kind of imaginative education that is required in the UK.

3 Teachers in particular must take the initiative and be proactive in the classroom. Teachers can also explore community links in their teaching as part of the National Curriculum. They can ensure that children visit relevant museums and help address the challenge of mapping and re-interpreting what is already in the heritage sector. With a little imagination and know-how, resources can be found in the lived environment to broaden the discussion on heritage. Hidden histories can be brought out using the artefacts around us:

'Working in Cumbria quite recently, [I saw] a wonderful spice chest. In an area like this, some teachers might say, "We don't have many Black people up here, you know, we don't know how to address these issues." But the spice chest was sitting there in front of them, and told the story of how Kendal was involved in the slave trade, and the role that it played.'

Stella Dadzie, MCAAH Commissioner, 26 January 2004

4 Supplementary schools are a major product of grassroots initiatives. Due to the premium they place on heritage education, they provide another important resource to be tapped by educational and mainstream heritage institutions. Community-based educational programmes came about as a response to the failure of the formal education sector to meet the needs of African and Asian children. Initially, in the 1960s, parents met in homes and halls to discuss these issues. They campaigned against

the culturally biased IQ tests labelling their children as under-performing. In the racist environment of the 1960s, schools thought the presence of African and Asian descent children would devalue education services.

5 Black supplementary schools filled a gap in educational provisions, becoming spaces where racial identity was positively valued. They became a forum in which to talk about African diaspora history and heritage, providing a means by which they could challenge the psychological colonisation of mainstream schools. One supplementary school education specialist commented:

'We inspire pride in blackness, inspiration for academic achievement, self-determination and self-help, working together instead of competing. We constantly remind them to keep hope alive.'

Reverend Hewlette Andrew, Director of Queen Mother Moore School,
26 January 2004

6 Many supplementary schools view history and heritage as key themes with which to educate the young. Thus, community education resources such as the expertise provided by supplementary schools need to be fully embraced by the mainstream heritage sector. There also is the potential for partnerships with supplementary schools and the heritage sector.

7 Until the mainstream school sector lives up to the sound ethos of its National Curriculum, the term supplementary must be seen as erroneous. A supplement is an addition to the main body. For many African and Asian children, the so-called supplementary schools are the only educational institutions delivering the clearly stated two broad aims of the national framework and the purposes of the National Curriculum reflected in section 351 Of the

**Olive Morris
(1953–1979)**

Womanist and
militant community
campaigner

Education Act 1996. This states that all maintained schools provide a balanced and broadly based curriculum that:

- Promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society
- Prepares pupils at the school for the opportunities, responsibilities and experiences of adult life.

5.7 Education for all

1 Promoting and utilising the resources and skills available in African and Asian descent communities will work for the educational benefit of all. The value of such an approach is immeasurable.

2 Having a responsive and responsible educational system – with resources attuned to the needs and concerns of diverse communities – will ensure that youth of African and Asian descent value their sense of cultural identity by seeing it taught in affirmative and stimulating ways.

3 With the tools to understand cultural heritage, youth from all backgrounds can appreciate how their histories are entwined with those of other communities. They need to appreciate that they are the living, breathing, walking and talking representatives of all the aspirations of their ancestors.

4 Institutions in the heritage and education sector can provide more integrated programmes to encourage the appreciation of African and Asian history and heritage, building young people's cultural capital and sense of self-worth. The education sector also should be more receptive to outreach from the heritage sector.

5 Integrating a more holistic approach into history, literature, the arts and the sciences in the formal education sector helps ensure the education system is not Eurocentric and that it recognises the contributions of people from across the world. In the larger context, this strategy would engender a broader appreciation of African and Asian heritage and a truer representation of British heritage.

6 With these positive and enriching outcomes, there should be no hesitation in promoting and encouraging change in the education sector to provide a more inclusive and diverse programme of studies.



Jayaben Desai
(unknown–2003)
Leader of the historic
Grunwick Strike

Epilogue

The Commission's brief was to respond to the marginalisation of African and Asian heritage and history and build on the Mayor's commitment to promote this heritage and history within the capital. But why should the history of Africans and Asians require such representation?

A well-known African proverb says 'until the lions have their own historians, tales of the hunt shall always glorify the hunter'. For too long in Britain, history has not just glorified the hunter, it has almost totally ignored the lions. The history of African and Asian people in Britain is sometimes described as hidden history, or perhaps more provocatively, the absence of Africans and Asians has been referred to as an 'ethnic cleansing' of Britain's history. The examples of such 'ethnic cleansing' are legion and include not just the absence of African and Asian people in Britain's history but also an ignorance of the significance of the contributions of Africans and Asians to world history and civilization.

In the British context, one obvious example will suffice. Mary Seacole, the Jamaican nurse and doctress who attended to the needs of British troops during the Crimean War and returned to London a national heroine, has until recently been largely forgotten, whilst her contemporary Florence Nightingale has become perhaps one of the most famous British women of the nineteenth century. Of course, there are many other examples of forgotten and neglected individuals, but what is of greater concern is the widely held view that Africans and Asians played no significant role in Britain's history and had no significant presence in Britain before the 1950s.

Such a view is totally inaccurate. We can trace the presence of Asian people in London back some 400 years to the start of the seventeenth

century. The modern African presence in London dates from the early sixteenth century, although there has been an African presence in Britain since Roman times. One of the last Roman emperors was the Libyan-born 'African emperor' Septimus Severus, who died in York in 211 AD.

The erasing of individuals from history might be thought of as an accidental misfortune, but to erase whole communities might create an impression of something that is more akin to conspiracy than carelessness. More pointedly, a lack of concern with the African and Asian presence in Britain amounts to serious neglect of complete chapters of Britain's history. The mass campaign to abolish the slave trade and slavery that began in the eighteenth and culminated in the nineteenth century is too seldom mentioned. Yet it was the largest political movement in Britain's history, involving millions of people, one of the first examples of mass political action and the influence of public opinion in British politics.

When abolition is mentioned, it is presented largely as resulting from the work of a few enlightened individuals, such as William Wilberforce. But this movement, at least in part, developed from the actions of enslaved Africans living in London and other British cities. These people, in concert with their British allies, liberated themselves from bondage and contributed to making slavery and the trade in humans a national issue.

As the abolitionist movement gathered pace, it was London-based Africans such as Ignatius Sancho, Olaudah Equiano, Ottobah Cugoana and the Sons of Africa organisation who educated public opinion, lobbied Parliament and helped create all the conditions for the mass participation of millions of Britons in this great

struggle. Now as the 2007 bicentenary of the abolition of the slave trade approaches, it is hoped that the significant role of Africans in that campaign will finally be widely acknowledged and understood.

One important aspect of Britain's heritage is Eurocentrism, the view that the history, culture and heritage of Europe and Europeans are pre-eminently important and superior to that of all other people. Eurocentrism is one of the most significant legacies of Britain's past, a consequence of the country's history as the world's leading colonial power – the country that in the eighteenth century led the world in the transport of the enslaved from Africa to the Americas and in the nineteenth century specialised in the trafficking of 'indentured' Asians throughout the world along with, amongst other items, narcotics.

Britain's role in the exploitation and oppression of the peoples of Africa and Asia over many centuries is something over which there is still some disquiet. There is an official reluctance to accept that the slave trade was a crime against humanity and great ambivalence about the British Empire, described by the current Prime Minister as a 'remarkable achievement'. Then there has been the recent advocacy of the merits of colonialism by Robert Cooper, the Prime Minister's former foreign policy adviser and the much-publicised comments of the Chancellor, Gordon Brown, to the effect that 'Britain should stop apologising for colonialism.'

Even today, there are still those who subscribe to the view of the leading European philosopher of the nineteenth century, G.W. Hegel, who asserted that 'Africa is no historical part of the world', in other words that Africa and Africans have no heritage. He was just one in a long line of European intellectuals who promoted similar

views. A century before, the Scottish philosopher David Hume stated that he believed 'Negroes and in general all the other species of men... to be naturally inferior to whites. There scarcely ever was a civilised nation of that complexion, nor even any individual, eminent either in action or speculation. No ingenious manufacture among them, no arts, no sciences.'

Only last year the TV presenter Robert Kilroy-Silk made his infamous comments about Arabs not contributing anything useful to the rest of the world. The consequences of such attitudes are all around us and affect the lives of us all. They are reflected in the National Curriculum and the way that history is taught in schools, as well as in the policies of leading museums and galleries. They are responsible for contributing to a distorted view of the world and its peoples, one that has tended to ignore the contributions of African and Asian peoples to world civilization in general and to Britain in particular.

Such an approach impoverishes Britain and all its citizens. At a time when knowledge of the world and an enlightened approach is so vital, Britain's heritage is continually being divorced from history. It has recently been announced that the British Museum is about to return several religious artefacts to Ethiopia, after intensive lobbying from that country and from organisations in Britain. But history records that nearly 500 other Ethiopian cultural artefacts, stolen from that country during a British invasion in the nineteenth century, are still retained in museums throughout this country.

What is more, there are attempts to justify this crime not only in regard to Ethiopia but also in regard to the material culture of many other societies in Africa and Asia. Such justifications are also examples of the pervasive influence of

Eurocentrism and the view that Britain must be the custodian and trustee of the world's stolen material culture. The true, and often bloody, history surrounding the acquisition of such artefacts is conveniently hidden from view, as indeed are many of the artefacts themselves. In this regard, the question of ownership of the material culture kept in Britain's museums has to be addressed from the perspective of the twenty-first, not the nineteenth century.

A refusal to acknowledge the crimes as well as the victories of the past and a reluctance to accept the presence and contributions of Africans and Asians impoverishes us all. What is the harm in knowing that the fortune of John Julius Angerstein, whose picture collection formed the nucleus of the National Gallery, was built from profits derived from slavery and the slave trade, or that without such sources of revenue extracted from the blood, sweat and toil of Africans and Asians there could have been no 'Great' Britain? Who can suffer from understanding the huge and vital role of African and Asian seafarers in Britain's merchant fleet, or that of the millions of Africans and Asians who fought and, in many cases, died in Britain's military, not only in the two world wars but in nearly all major battles since the seventeenth century?

Yes, it is astonishing to reflect that in the current VE Day commemoration almost no mention is made of the contributions of Africans and Asians. In World War II, India alone provided an army of 2.5 million and auxiliary and war industry personnel numbering some 13 million. Indian service personnel saw action in Asia, Africa and Europe. In Europe, several Indian soldiers were awarded the highest military honours, including both Victoria and George Crosses, whilst Noor Inyat Khan was not only posthumously awarded the George Cross

but also the Croix de Guerre. However, their heroism is largely forgotten, as is the uncomfortable fact that their countries were under British military occupation and that most soldiers from the colonies fought in segregated units.

In London during the war, there were African and Asian ARP wardens and Civil Defence volunteers, an Indian ambulance unit and decorated heroes such as Dr Baldev Kaushal. Many Africans and Asians came to London to work in the munitions and war industries or to join the armed services. Both those who came to Britain and those like Amelia King who were London-born found that they had to battle not only fascism but also the racism and colour bar that were ubiquitous in Britain. But these contributions and sacrifices are still largely ignored and forgotten and are not, for example, featured in the recent 'Heroes on the Underground' poster campaign.

If heritage provides people with a sense of identity and the quality of what it is to be human, what effect does the denial or distortion of the past have on London's citizens, and on young African and Asian people in particular? Even the history curriculum in schools provides no real basis for an understanding of the role of African and Asian people in Britain's history. The absence of appropriate textbooks and teaching expertise often means that history retains a Eurocentric bias.


It is worth reflecting on what it might feel like to be presented with a view of history that excludes any mention of you or your ancestors, that asserts that Africans and Asians had no role in Britain's history and made no worthwhile contribution to world civilization. What is it like to live in a city where some museums appear

to regard your material cultural heritage as just trophies of colonial conquest over which they exercise an imperial trusteeship?

Unfortunately, in so many of the areas in which heritage is important, not just in museums, archives, libraries and education, but in the media and politics too, Eurocentrism abounds. The legacy of eighteenth- and nineteenth-century thinking is all around us and needs to be thoroughly exorcised if London is truly to establish itself as a twenty-first century world city.

Africans and Asians have often taken centre stage in London's history and London has played a key role in the history of Africans and Asians. The city provided Britain's first Asian MPs during the nineteenth century and the first Black and British-born mayor in the early twentieth. The city hosted the first Pan-African conference in 1900. Yet much of this history still remains disregarded, hidden or unknown.

The Commission is determined that the history of Africans and Asians is restored to its rightful place, both as an integral part of London's and Britain's history and in its own right as a significant and vital part of the world's heritage. It is a determination that has been informed and reinforced by the views of those who have contributed to the Commission's work or have presented evidence to it. The heritage and history of London must be inclusive rather than exclusive, and that which must be investigated, understood, promoted and celebrated must be the heritage of us all.



Recommendations

The following recommendations and action points are drawn from the findings of the Commission's inquiry sessions and further consultations with key stakeholders.

Recommendation One Leadership and Advocacy

The Greater London Authority (GLA); the Department for Culture, Media and Sport (DCMS); the Museums, Libraries and Archives Council (MLA); and Archives, Libraries and Museums London (ALM London) should further develop their strategic advocacy role to ensure that a commitment to cultural diversity is made by the heritage sector through the recommendations and actions outlined below.

Action 1

The creation of a **Heritage Diversity Task Force** to develop and implement initiatives that embed equality policies, principles and work practices to ensure sustained delivery, representation and inclusion for African and Asian heritage across the sector.

The task force will facilitate cross-sectoral joined-up thinking, strategy development and innovation in order to consolidate cultural diversity as integral to the modernisation of the sector. Key tasks will include the implementation of the following priority initiatives:

- Equalities strategy (Recommendation One – Action 3)
- Diversifying audiences (Recommendation Four)
- Collections Development (Recommendation Six).

The GLA, DCMS, MLA and ALM London will establish the task force jointly in consultation with existing heritage forums and the post-

commission monitoring group (see Recommendation One – Action 2). It should include senior civil servants, directors and senior practitioners from key heritage institutions and development agencies, along with African and Asian experts within the heritage field. ALM London is well placed to serve as the secretariat for the task force and should provide strategic leadership along with management and administrative support. An annual report will be circulated across the sector to disseminate task force achievements along with an action plan for future development.

Action 2

To advance the Commission's work and to ensure implementation of the Commission's recommendations and findings, the GLA should set up an independent monitoring group that will meet on a quarterly basis to:

- Work with the GLA, heritage agencies and government bodies to ensure implementation and delivery of projects that stem from the findings of the report
- Act as high-level advocates/provocateurs for policies and programmes that promote equality and cultural diversity
- Assess and monitor the activities of the Heritage Diversity Task Force
- Review priority heritage issues not covered in this report.

The Mayor will appoint members of the monitoring group, and the GLA will provide secretariat and support services. The chair and selected members of the monitoring group will also serve on the Heritage Task force.

Action 3

Ensure that an equality strategy is developed and embedded within London's major heritage

institutions, in accordance with the intention and spirit of the Race Relations Act 1976 and its Amendment of 2000. Once established, this strategy will be modelled across the sector through the following actions:

- The DCMS should lead on a scoping exercise to examine effective equality strategy models that incorporate African and Asian cultural heritage.
- The DCMS should develop and proactively monitor an equality strategy that requires all heritage organisations within its portfolio to develop, adopt and implement coherent and comprehensive racial diversity action plans. Action plans should outline key policy and performance targets and activities in relation to governance, staff, programme and audiences over the ensuing three-year period.
- To implement the strategy, the DCMS should require all heritage institutions within its portfolio to review their current policies to ensure that racial diversity considerations are integral to their policy development, service delivery and employment practices.
- The DCMS should carry out an assessment to monitor the impact of their policies and procedures to ensure that equality of opportunity is integrated into the strategic planning function within their funded heritage institutions.
- The DCMS and the Heritage Diversity Task Force will work together to ensure that the strategy is integrated throughout the heritage sector as a whole.

Recommendation Two **Diversifying governing-body appointments**

Museums and archives should conduct a change review programme to ensure more equitable governing-body appointments

(e.g. boards, council cabinets), which fully reflect London's cultural diversity.

Action 1

DCMS to develop and implement a strategy to embed cultural diversity good practice into the board appointment process for those institutions within their portfolio. The strategy should be informed by an urgent review of current departmental practice, for the purposes of implementing and reporting progress on the strategy within key DCMS-funded heritage public bodies within the next 12 months.

Action 2

ALM London to act as advocates to provide guidance for local authority, independent and university museums and archives to ensure that cultural diversity good practice is embedded in their governing-body appointment processes.

Action 3

Evaluate the lessons learnt from the GAIN pilot programme, which focuses on diversifying arts organisations' boards. If appropriate, this model should be considered as a vehicle for promoting diverse board appointments across the heritage sector.

Recommendation Three **Equitable partnerships**

Mainstream heritage institutions should develop standards and guidelines for community heritage partnerships, fostering equitable collaborations across the sectors and encouraging sustainable joint working.

Action 1

DCMS should provide resources for the development of equitable partnership standards and guidelines for the heritage sector, drawing on the *Compact Code of Good Practice* and

advice from the Commission for Racial Equality guide *Public Authorities and Partnerships*. DCMS should work in collaboration with MLA to ensure that these standards are applicable to both national and local authority heritage organisations.

The standards should utilise advice and consultation from the mainstream and community-based sectors and draw on current models of good partnership practice. They also should ensure that the skills and expertise of community-based heritage organisations are valued and rewarded. The standards and guidelines could be delivered as both a print and Internet resource and their effectiveness should be evaluated on a regular basis.

Action 2

Heritage funding bodies should develop strategies to ensure equitable partnerships that are fully monitored as part of the standard assessment process. This will ensure that community-based organisations play a more active role in the delivery of larger and more sustainable projects. This, however, should not be a replacement for funding independent community-based projects.

Action 3

MLA, leading by example, should ensure that their regional agencies more fully engage with the needs and aspirations of community-based heritage organisations to:

- Strengthen organisational capacity and support infrastructural development
- Develop skills-sharing and mentoring mechanisms between community-based and mainstream heritage organisations to promote two-way development and learning.

Recommendation Four **Diversifying audiences**

Co-ordinated by the Heritage Diversity Task Force, heritage sector organisations should develop and share audience research that provides African and Asian perspectives on collections, exhibitions, interpretive material and programmes with a view to diversifying audiences.

Action 1

Heritage public bodies, including DCMS, MLA, HLF and EH, should jointly commission an assessment and proactively monitor the implementation of existing audience research that can support the development of collections, exhibitions, interpretative material and programmes related to African and Asian heritage in order to:

- Develop a more informed understanding of specific community needs and interests to proactively inform heritage practice and programming
- Systematically share best practice relating to qualitative audience research
- Increase access to London's heritage resources
- Improve the support of community-based heritage organisations and enhance partnership opportunities between the mainstream and community-based heritage sectors.

Action 2

Standards and systems should be developed and implemented for the collection and monitoring of quantitative audience data from across the sector to ensure that it is collected in a consistent way that allows cross-sectoral analysis and evaluation.

Recommendation Five **Sharing best practice**

Cohesive thinking is needed across the sector to encourage collaborative working and embed sustainable, inclusive programming into organisational strategic planning. The development and sharing of best practice is key to broadening organisational relationships.

Action 1

Utilising the Cultural Diversity Network, ALM London should facilitate a series of learning-based seminars for heritage practitioners from across the sector to share cultural diversity best practice in regard to:

- Audience development
- Programme development
- Staffing and career progression
- Collection development, research and re-interpretation.

The Cultural Diversity Network should be strengthened to ensure greater participation from African and Asian individuals and community-based organisations engaged in heritage work. This sector should play an active role in the initiation, development and implementation of the above programme.

Action 2

Building on their commitment to foster greater participation between private sector and community arts/cultural groups, Arts and Business (and/or other organisations with similar priorities) should establish a high-profile heritage awards initiative to promote the value of cultural diversity, creativity and innovation for:

- Community-based organisations undertaking heritage activities

- Partnership working between mainstream and community-based heritage organisations
- Large-scale heritage organisations delivering systematic cultural diversity programming
- Business sponsors who have supported and engaged with community-based heritage organisations.

These awards will provide a platform to recognise achievement that highlights models for cultural diversity best practice and demonstrates the value and significance of African and Asian heritage. A sponsor should be sought to fund this initiative.

Recommendation Six **Collections development**

Co-ordinated by the Heritage Diversity Task Force, heritage sector organisations should make collections and learning materials more accessible, inspiring and relevant for London's diverse communities. Heritage institutions should broaden the base of professional expertise by utilising experts from African and Asian communities in the research, interpretation, cataloguing and display of mainstream heritage collections.

Action 1

Undertake and co-ordinate research to assess the range and scope of London's collections and their catalogues that focus on the presence and influence of African and Asian history and heritage with a view to developing a centralised cataloguing system and database.

Action 2

Develop and maintain a centralised online database facilitating a comprehensive cataloguing system that is easily accessible across various sectors and provides key

information related to African and Asian heritage.

Action 3

Compile and maintain a directory/database of experts with specialist knowledge regarding African and Asian history and heritage. Given that a number of institutions have taken measures towards this end, a joint working group from the task force should co-ordinate this process.

Action 4

Develop a range of innovative and inclusive tools with guidance to support the interpretation and use of collections and other materials relating to African and Asian heritage within the mainstream sector. A mechanism should be established to disseminate both new and existing interpretive resources.

To deliver actions one to four successfully, the task force should liaise with experts from African and Asian communities. Substantial investment from funders such as DCMS, HLF and MLA is required to ensure that there is joint working across the sector.

Recommendation Seven African and Asian infrastructure and commemoration

A programme of investment should be initiated to support the infrastructure development of African and Asian community-based organisations engaged in heritage work. To provide a focal point for the documentation and promotion of African and Asian heritage, strategic initiatives are necessary to highlight the significance of these communities to the development of Britain as well as their intrinsic value.

Action 1

To increase access to heritage funding, lottery distributors, in particular the HLF, should undertake a national evaluation of their existing funding for African and Asian community-based organisations and develop a formal support programme to increase significantly the number and level of grants awarded to first time, new and established organisations.

This evaluation should be undertaken in partnership with both experts and organisations involved in African and Asian heritage. An audit mechanism should be set up to evaluate the process.

Funding should be ring-fenced for the implementation and evaluation of the support programme, and feedback should be given to the sector on an annual basis. Funding for up to five years should also be considered for significant heritage organisations.

Action 2

Investment Programme: A cross-sectoral working group, convened by GLA, DCMS, HLF and ALM London, should establish an investment and capacity-building programme for at least ten exemplary African and Asian community-based organisations delivering heritage programmes or services in London. The working group should facilitate the programme's funding, development, implementation and evaluation.

Key features of this four-year commitment should include:

- A health check and organisational assessment
- Development and/or support for key projects
- Organisational support and capacity building

- Access to consultancy support
- Mentoring and staff development
- Board development.

The programme will build and support both organisational and staff capacity within a long-term development plan, in order to strengthen the sector's infrastructure.

African and Asian organisations eligible for this programme would include those engaged in archiving, heritage trail development, research, documentation, the development of educational materials, reminiscence/oral history and the re-interpretation of UK history and heritage. African and Asian individuals holding significant collections may also apply.

A funding commitment of at least £5 million over a four-year period is required to implement this programme effectively. Proven funding and capacity-building models should be utilised to set up a framework for implementation.

Action 3

Virtual Resource: The GLA will convene a working group to include DfES, Visit London and LDA to establish a virtual resource of mainstream and community-based collections dedicated to African and Asian heritage and history in London and the UK. This resource should be used as an accessible educational tool as well as a portal for African and Asian heritage resources that can be utilised by the tourism industry.

Action 4

Dedicated Heritage Centre: A feasibility study should be initiated to examine the possibility of and options for establishing a centre or centres of African and Asian heritage in London, including potential financing.

Recommendation Eight Access to heritage careers

A programme should be developed to redress the current workforce imbalance. It should focus on increasing career access into the heritage sector, targeting African and Asian descent communities and taking into account organisational frameworks and cultures, the use of transferable professional skills and non-traditional lifelong learning routes.

Action 1

ALM London should facilitate the development of a course to access heritage careers, to be researched and developed by an expert in this field with knowledge of African and Asian communities. Key public agencies such as the London Development Agency, Learning and Skills Council, Creative and Cultural Skills Council, Lifelong Learning UK, Job Centre Plus, Connexions and higher and further education institutions should be partners in the development of this programme.

The aim of this initiative would be to broaden the base of candidates who might consider heritage careers, drawing from all ages and including those that may have relevant transferable skills and work experience in order to provide:

- Opportunities to explore career routes, education and vocational training in a supported environment within the heritage sector
- Preparatory employment and placement skills
- Life skills and heritage-specific mentoring.

The programme will raise awareness of opportunities within the sector and encourage individuals of African and Asian descent to train

and develop skills in order to enter and progress within the heritage sector.

Action 2

Endorse the Royal Geographical Society's proposal to develop an archival skills-sharing programme that facilitates strategic engagement between mainstream heritage institutions, African and Asian heritage experts and community-based heritage organisations.

This proposal would provide a means to develop engagement with collections, broadening the scope of the institutional knowledge base whilst strengthening links and skills within the African and Asian community-based heritage sector. Archive skills training would include cataloguing, records management, conservation, public access and interpretative methodology.

Recommendation Nine Heritage and education

Key stakeholders should facilitate a more inclusive education system and curriculum that embraces and supports the histories, cultures and identities of African and Asian communities. Lead stakeholders include:

- Department for Education and Skills (DfES)
- Department for Culture, Media and Sport (DCMS)
- Qualifications and Curriculum Authority (QCA)
- Teacher Training Agency (TTA)
- Office for Standards in Education (Ofsted)
- Museums, Libraries and Archives Council (MLA).

Action 1

DCMS and DfES should jointly review the education and learning strategies of key museums, drawing on African and Asian expertise to ensure consistency of standards

across the sector and to develop a mechanism to measure the impact of its activities on African and Asian communities.

This will help to ensure that museum education is fully utilised as an instrument for creatively expanding and re-interpreting the National Curriculum, enabling it to become inclusive of the histories and heritage of African and Asian communities.

Action 2

The TTA and other appropriate organisations should work in partnership with African and Asian historians, educationalists and cultural experts to develop programmes and educational materials for expanding the scope of teaching, not only within the history and citizenship subjects, but also across all subjects currently set within the National Curriculum.

Action 3

In addition to the revisions in the National Curriculum, the publication of supplementary texts and educational resources with a specific focus on African and Asian descent British histories should be developed as a priority. A signposting mechanism to facilitate increased access to research and educational materials related to cultural diversity should also be developed.

Action 4

The TTA should develop innovative training programmes so that teachers gain the confidence and skills to incorporate cultural diversity and inclusion more effectively within teaching practice.

This might be achieved through a partnership initiative involving several Beacon schools in London, working with African and Asian educational experts and appropriate

educational stakeholders, to pilot new approaches to teaching African and Asian histories and reinterpreting existing British history narratives.

Action 5

Education experts from African and Asian communities should lead on the development of culturally appropriate heritage and history modules for the purpose of providing teacher In-Service Education and Training and continual professional development, working with heritage educators from national, local authority and private heritage institutions.

Action 6

DfES should develop an advocacy strategy to promote cultural diversity inclusion within the educational system. Towards this end, heritage and education experts from African and Asian communities should be used as consultants with local education authorities, schools, further and higher education institutions and teacher training departments.

The strategy should include the development, delivery and evaluation of lifelong learning to support learners from a variety of learning pathways. This could also include partnership with further education institutes and ESOL provision agencies. The *Inspiring Learning for All* framework and the *Excellence in Cities* programme should also inform the strategy.

Action 7

Government research agencies and private research foundations should significantly increase dedicated funding for research to ensure that more opportunities are available to uncover fully and place in context African and Asian histories and heritage within British history and culture.

Action 8

To ensure the effective delivery of the above action, research funding bodies should develop and implement a cohesive/joint mechanism to ensure that all research findings related to African and Asian heritage are widely disseminated across the education and heritage sectors to inform both teaching materials within education establishments and to contextualize collections and activities within museums, archives and the heritage sector as a whole.

Whilst the Commission's focus was African and Asian diaspora communities, it also recognises that the principles that underpin the above recommendations may be applied to advance other diverse communities.

Statement

Report sponsor: Archives, Libraries and Museums London

As the strategic development agency for archives, libraries and museums in the capital, Archives, Libraries and Museums London (ALM London) warmly welcomes this ground-breaking report for London's culture and heritage sector.

ALM London supports around 400 archive services, nearly a third of all UK archives, together with more than 250 local and regional museums and over 1,500 libraries all based in the capital.

ALM London has been working closely with the Mayor's Commission on African and Asian Heritage to determine how best the archive, library and museum sectors can be supported to develop inclusive services that engage all of London's diverse communities. Our vision for the sector is that by 2010 London's archives and libraries and museums will be:

- Sustainably embedded in London's community life and regarded as playing a key part in the capital's social, cultural and economic agenda
- Recognised as national leaders in delivering inclusive and accessible services for diverse audiences
- Centres of excellence for formal and informal learning, knowledge and creativity in London
- Demonstrating sustained high standards of collection care, with repositories that reflect

London's diverse histories, experiences and interests.

Many archives, libraries and museums do not yet reflect the full diversity of London's communities, particularly in their workforce but also sometimes in their collections and practices. Equalities and diversity affects all people and ALM London's diversity work is wide-ranging, focusing on race, gender, disability, sexuality, age and faith. We are working on a wide range of projects across London to drive forward the change required to make archives, libraries and museums more responsive, accessible and accountable services. This has included reader development initiatives within libraries, the re-interpretation of museum collections with African and Asian historians and the exploration of additional funding streams and partnerships to diversify the workforce.

Over the course of the next year we will continue to develop and run a range of programmes and activities. We will also work in partnership with MCAAH, the GLA and others to act on the recommendations developed by the Commission and its partners.

Geoffrey Bond
Chair, ALM London

Appendix A

Abbreviations

ACE	Arts Council England
AHRB	Arts and Humanities Research Board
ALAAP	Asian Leisure And Arts Planners
ATF	Archives Task Force
ALM London	Archives, Libraries and Museums London
BASA	Black and Asian Studies Association
BME	Black and Minority Ethnic
CASBAH	Caribbean Studies, Black and Asian History Project
CHNTO	Cultural Heritage National Training Organisation
CRE	Commission for Racial Equality
DCMS	Department for Culture, Media and Sport
DfES	Department for Education and Skills
GCSE	General Certificate of Secondary Education
GLA	Greater London Authority
HLF	Heritage Lottery Fund
LDAs	Local Development Agencies
LMA	London Museums Agency
LMAL	London Museums, Archives and Libraries (predecessor body of ALM London)
MA	Museums Association
MCAAH	Mayor's Commission on African and Asian Heritage
MLA	Museums, Libraries and Archives Council
NCVO	National Council for Voluntary Organisations
Ofsted	Office for Standards in Education
QCA	Qualifications and Curriculum Authority
QLP	Quality Leaders Project
SALIDAA	South Asian Diaspora Literature and Arts Archive
TTA	Teacher Training Agency
UCL	University College London
UNESCO	United Nations Educational, Scientific and Cultural Organization
V&A Museum	Victoria and Albert Museum

Appendix B

Commissioners' biographies

MCAAH Chair

Dame Jocelyn Barrow

Dame Jocelyn Barrow is the Director for UK Development at Focus Consultancy Ltd. Dame Jocelyn is an astute and proactive senior executive with experience and expertise in a variety of related professions. Known for her excellent inter-personal and communication skills and for her ability to motivate and support staff at all levels to ensure productive teamwork, Dame Jocelyn was a founding member and General Secretary of CARD (Campaign Against Racial Discrimination). NB This organisation was responsible for the Race Relations legislation of 1968.

As a senior teacher and later as a teacher-trainer at Furzedown College and at the Institute of Education London University in the 1960s, she was a pioneer in introducing multicultural education, stressing the needs of the various ethnic groups in the UK. She was also the first black woman Governor of the BBC and Founder and Deputy Chair of the Broadcasting Standards Council.

Her equal opportunities and educational expertise is reflected in her many Government appointments to a variety of organisations and statutory bodies – Governor of the Commonwealth Institute for eight years, Council member of Goldsmith's College, University of East London, Vice-President of the United Nations Association in the UK and Northern Ireland. She is the National Vice-President of the Townswomen's Guild, a Trustee of the National Museums and Galleries of Merseyside and was instrumental in the establishment of the North Atlantic Slavery Gallery and the Maritime Museum in Liverpool. She is also a Trustee of the Horniman Museum and the Irene Taylor Trust providing Music in Prisons.

In 1972, Dame Jocelyn was awarded the OBE for work in the field of education and race and community relations. In 1992, she received the DBE for work in broadcasting and contribution to the work of the European Union as a Member of the Economic Social Committee, representing the UK in Brussels from 1990 to 1998. She is also a patron of the Talawa Theatre Company, the Black Cultural Archives and the European Federation of Black Women's Business Owners.

MCAAH Commissioners

Dr Hakim Adi

Hakim Adi is Reader in the History of Africa and the African Diaspora at Middlesex University, London, UK. He is a founding member and currently Chair of the Black and Asian Studies Association.

He is the author of *West Africans in Britain 1900-60: Nationalism, Pan-Africanism and Communism* and is co-author, with Marika Sherwood, of *Pan-African History: Political Figures from Africa and the Diaspora since 1787* and *The 1945 Manchester Pan-African Congress Revisited*. Dr Adi has also published three history books for children and has written several articles on the history of Africans and the African diaspora in Britain.

Dr Caroline Bressey

Caroline Bressey completed her PhD thesis, *Forgotten Geographies: Historical Geographies of Black Women in Victorian and Edwardian London*, in 2002, at the Department of Geography, University College London. The aim of the research was to recover biographies of Black women in Victorian London, covering members of the Black intelligentsia, such as Victoria Randle and Ida B Wells, as well as women of the poorest classes, including

women who were patients in asylums and girls who were admitted to children's homes. She is now a Research Fellow at University College London (sponsored by the Economic and Social Research Council) continuing her research on the Black presence in Victorian London and the anti-racist community in Britain 1890-1900.

She is Secretary of BASA (the Black and Asian Studies Association).

Hilary Carty

Hilary Carty is on secondment as the Director of Culture and Education for London 2012, garnering support for London's bid to host the Olympic Games and Paralympic Games in 2012. She is Director of Performing Arts for the Arts Council England, where she is responsible for arts policy development and advocacy. She works across the performing arts sectors to strengthen and enrich the arts in England, for the benefit of artists and audiences, regionally and nationally.

Previously Director of Dance at the Arts Council, she oversaw a portfolio of more than 20 nationally funded dance organisations, with budget responsibility for over £26m.

She has also worked as General Manager at Adzido (then Europe's leading Pan-African dance company), Dance and Mime Officer at East Midlands Arts, and Development Worker at Leicester Expressive Arts and The Cave in Birmingham. Her book, *Folk Dances of Jamaica*, remains a key text in the study of Caribbean dance internationally.

Dr Augustus Casely-Hayford

Dr Augustus Casely-Hayford, a lecturer and cultural historian, has worked as a radio and television presenter, a writer, a lecturer, an arts consultant and a curator, promoting the arts of Africa and the diaspora. He is an expert on

African visual and performing arts and has written and presented shows on the subject for the BBC and ITV's South Bank Show.

He has written widely on African art and has lectured at a number of universities. He is presently the programme director of *Africa 05*, the UK's largest ever celebration of African and diaspora arts.

Stella Dadzie

Stella Dadzie is a published writer and historian, best known for *The Heart of the Race: Black Women's Lives in Britain*, which won the 1985 Martin Luther King Award for Literature.

Her career as a writer and education activist spans 25 years. She has written numerous publications aimed at promoting an inclusive curriculum and good practice with Black adult learners and other minorities. She is well known within the education and youth services sectors for her contribution to tackling youth racism and working with racist perpetrators. She is a key contributor to the development of anti-racist strategies with schools, education and youth services. She has also been closely involved with the work of the Commission for Black Staff in Further Education.

As an expert in adult learning and race equality, she has travelled to Germany, Slovenia, Poland, Norway, South Africa, the USA, Hong Kong and Malaysia. She appeared in *And Still I Rise*, a documentary exploring the social and historical origins of stereotypes of African women and has been a guest of Germaine Greer on her BBC2 discussion programme *The Last Word*.

Dr Morgan Dalphinis

Morgan Dalphinis is a writer and lecturer and an expert in the field of education. With 22 years in the sector, his experience ranges from local education authority schools to FE colleges and

universities. He also has experience in teacher training, quality assurance and inspection, and has been involved in the development and implementation of strategic educational change in the curriculum and establishing policies for widening educational access and participation.

He has also worked as an organisation and individual development consultant for voluntary organisations and small- and medium-sized companies in Birmingham and London.

He has published research on Caribbean and African languages, English as a second language and the management competencies most relevant to Black managers. He has made presentations in these areas at the invitation of UNESCO, the Saint Lucian Government and the House of Commons All-Party Group on Parenting. Currently, he works as Head of School: Health Care and Early Years Professions at Newham College.

Melissa D'Mello

Melissa D'Mello, a human resources and organisational change management professional, has a Masters degree from the London School of Economics and Political Science and has studied at the University of the Sorbonne. She has spent the last few years as the Head of National Companies and International Arts at the Department for Culture, Media and Sport.

She has extensive experience spanning both the private and public sectors and has worked for a range of blue chip companies both in the UK and overseas and for central Government Ministries including the Foreign and Commonwealth Office and No 10.

Ms D'Mello is committed to ensuring that race equality and diversity play an integral part in urban regeneration across London. She has

always been proactive in promoting race equality issues in her work, including as Communication Adviser at the Home Office, where she was involved in the Race Relations (Amendment) Act, the Home Secretary's Race Relations Forum and the Lawrence Steering Group. She is a Race Equality and Diversity trainer and facilitator.

Ms D'Mello is keen to encourage young people to participate in creative enterprises in their local community and also maintains an active interest in the corporate social responsibility agenda. She is a school governor and a mentor who uses her experience to share and develop entrepreneurial skills in others.

Lee Hong Fulton

Lee Fulton is an independent consultant with expertise in helping organisations in the implementation of change.

She has been commissioned since 1998 as Project Leader for the Museums Association's *Diversify* project that is increasing the accessibility of museum careers to people from ethnic minorities. She has delivered consultancy for the Museums, Libraries and Archives Council and the Museums and Galleries Commission.

She has a Masters in Management Science from Imperial College, University of London and has worked with a number of blue chip commercial organisations, including TSB Bank, Prudential, BAT Industries and Unilever. She was Investors in People Manager at a London Training and Enterprise Council.

Ms Fulton is a trustee on the boards of Age Concern Westminster, Chinese Information and Advice Centre, and Yellow Earth Theatre. She was a mentor and a steering group member of the Westminster Race Equality Council's

On-Track mentoring project for ethnic minority secondary school pupils. She was a judge for the Windrush Achievement Awards.

Shreela Ghosh

Shreela Ghosh began her working life as a performer. She was one of the original cast members of *EastEnders*, where she played Naima between 1984 and 1987, and worked extensively in theatre. She then moved into journalism through BBC TV's fast-track training programme for Black and Minority Ethnic news reporters. Two years later, she became executive director of the national South Asian dance agency based in Yorkshire, and from arts administration she moved into grant-making.

In the 1990s, she worked for the Arts Council of England for five years and helped to launch the first Arts Capital Programme. She was then appointed Head of Arts for the London Borough of Tower Hamlets and had the opportunity to shape the borough's cultural strategy and partner regeneration initiatives.

She moved to the Esmée Fairbairn Foundation in 2000 and has developed a keen interest in heritage. She is currently on the Board of Artsadmin and a member of the National Endowment for Science, Technology and the Arts' (NESTA's) Fellowship Panel.

Dr Raminder Kaur

Dr Raminder Kaur is a Lecturer on Anthropology and Cultural Studies at the University of Sussex. She is also a consultant and writer of fiction and non-fiction. Her published works include *Performative Politics and Cultures of Hinduism* and *Travel Worlds: Journeys in Contemporary Cultural Politics*, of which she was co-editor. She is also co-author of the forthcoming *Diaspora and Hybridity* and the co-editor of *Bollyworld: Indian Cinema through a Transnational Lens*.

From 1993 to 1999, she was the Artistic Director of Chandica Arts Theatre, and she has written several theatre scripts, articles and book contributions on South Asian cultures and politics both in Britain and in the subcontinent.

Chandan Mahal

Chandan Mahal is the Diversity Manager for the Museum of London Group. She is responsible for developing initiatives to increase access and diversity at the Museum of London through the exhibitions and events programme and through outreach projects.

She is experienced in arts and community education and previously worked in the voluntary sector running educational and heritage projects with minority ethnic groups. She was active in developing anti-racist resources and teaching practices and was a member of the Commission for Racial Equality early years working group. She organises training programmes for teaching Black and Asian history in schools, and has organised a number of adult learning projects exploring the literary heritage of Black and Asian writers.

She has also worked on a freelance basis for local museums, including co-ordinating the community partnerships and outreach for Redbridge Museum's *All Dressed Up* exhibition in 2000 which received the Interpreting Britain special award for its outreach programme.

Ken Martindale

Ken Martindale is Chair of the British Black Heritage Group. He is also a member of the Hammersmith and Fulham Borough Partnership, which works to drive the development of the borough by involving and working with the community. He is also a director of the Hammersmith and Fulham

Voluntary Sector Resource Agency and the Urban Partnership Group.

He was on the committee of the Notting Hill Carnival and, for more than 20 years, he has been involved in various voluntary and community organisations.

Maxine Miller

Maxine Miller is Senior Librarian at London Metropolitan Archives, organising exhibitions and events, giving talks and training sessions and holding seminars for Black History Month since 1997.

She is also active in expanding the library collection to reflect London's ethnic minorities, producing appropriate subject bibliographies.

As a member of the Black and Asian Studies Association (BASA), she served as the Administration Secretary from 1999 to 2000 and worked on their Resources Research Working Party and its training sub-group.

Ms Miller is also on the Steering Committee of the Caribbean Studies, Black and Asian History (CASBAH) Project and has produced a bibliography entitled *Here to Stay: Black Presence in London* which forms part of the resources for the CASBAH Project.

She worked as a consultant to the African and Asian Visual Arts Archive (AAVAA) at University of East London in 1997 and is a past member and Chair of the African-Caribbean Library Association (ACLA).

Dr Heidi Safia Mirza

Heidi Safia Mirza is Professor of Racial Equality at Middlesex University. She is known internationally for her work on ethnicity, gender and identity with publications such as *Young, Female and Black* and *Black British Feminism*. At Middlesex she has established the

Centre for Racial Equality Studies as a Centre of Excellence for the promotion of race and gender research. As a member of the Schools' Standards Task Force, she shaped many initiatives to do with raising standards in education for Black and Minority Ethnic pupils. Recently she established the Runnymede Collection at Middlesex, a race-relations archive and library documenting the late twentieth-century civil rights struggle for a multicultural Britain. She serves on the Lord Chancellor's Advisory Council on National Records and Archives.

Colin Prescod

Colin Prescod is Chair of the Institute of Race Relations and active in film, theatre and TV. He is a member of the editorial working committee of the international journal *Race and Class*.

He is the writer of two theatre pieces, commissioned and toured in the UK by the Midlands-based Duende production company: 'Who Sen' Me?', in 2000, and 'Banged Up', in 2001. His books include *Zapping Through Wonderland: Social Issues in Art for Children and Young People* and *A World to Win*, co-authored with Hazel Waters. He has also contributed to *Changing Britannia: Life Experience with Britain*; *Claudia Jones – A Life in Exile*; and *Symbolic Narratives/African Cinema*.

His career in the arts followed a 20-year academic career, which he left in 1989 to join the BBC. He was Head of the African/Caribbean Programmes Unit there from 1991 to 1992. He is ex-founding Chair of the DRUM, a national centre for British Black arts and culture in Birmingham, and since 2001, he has been a 'consultant advisor' and mentor to the National

Endowment for Science, Technology and the Arts (NESTA).

Irna Mumtaz Qureshi

Irna Qureshi is a trained anthropologist with over ten years' experience as a specialist Asian researcher. She has worked on a variety of projects for BBC TV (in Factual Drama, cultural diversity on CBBC, Community Programmes), Yorkshire TV and Channel 4 (Documentaries), market research agencies (multicultural broadcasting, running community consultative workshops for government organisations), regional radio, as well as newspapers and magazines.

She has also been commissioned by museums to curate a number of national exhibitions and publications about the heritage of Britain's Asian communities, and to implement strategies to develop Asian audiences. On behalf of NGOs and charities, she has conducted fieldwork in Pakistan on women's issues. She also has specialist knowledge of the Asian arts scene in Britain and Pakistan, as well as Indian and Pakistani cinema.

Dr Ron Ramdin

Dr Ron Ramdin is a historian, biographer and novelist. He has lectured and presented academic papers at universities in Britain and abroad. He was invited to give the 1997 Whitbread Cardiff Lecture and since 1982 has been a regular commentator on radio and television.

He was the first elected Secretary of the Whitley Council when the British Library was formed and was one of the leading black trade unionists in Britain in the 1970s. He is the author of books including *The Making of the Black Working Class in Britain*; *Paul Robeson: The Man and His Mission*; *Reimagining Britain: 500*

Years of Black and Asian History, biographies of Dr. Martin Luther King, Jr, Mary Seacole and the epic novel *Rama's Voyage*.

He is an elected Fellow of the Royal Historical Society, a Fellow of the Royal Society of Arts and received the Doctor of Literature from the University of London in 1996.

Sajid Rizvi

Sajid Rizvi is founder editor of Eastern Art Publishing (www.eapgroup.com), which publishes *Eastern Art Report*, *East Asia Journal*, *The Middle East in London*, the forthcoming *Arts Criticism Today* and other periodicals and books. He is the Series Editor of African Art and Society and Asian Art and Society series of books and monographs. He trained as a journalist in Karachi and in Cardiff, Wales, working internationally during the 70s, 80s and 90s for United Press International, the US independent media service. He was nominated for the Pulitzer Prize, and has also exhibited his work as a painter and photographer. His most recent Arts Council England-funded project, *101 Diasporas: Artists of Chinese Descent in Britain*, will be published as a book and as a CD-ROM in 2005, leading to an exhibition.

Patrick Vernon


Patrick Vernon is a management consultant specialising in health and social care change management and policy for central, local government and the NHS. He is also a Director of Every Generation Media and Foundation, which is a social enterprise in the cultural/creative industries. Recently, he was appointed Independent Chair of the newly formed Westminster Race Equality Agency in Westminster.

His experience includes working as Strategic Adviser at the Department of Health and Local

Government Association and as a senior manager for Brent Primary Care Trust and the director responsible for the Brent Health Action Zone, a multi-agency partnership, tackling health inequality and social exclusion in Brent.

He also launched a website focusing on black history, heritage and genealogy, entitled Every Generation (www.everygeneration.co.uk), which won the 2003 CRE Race in the Media Award for best website and is short-listed for 2005. The website also received the 2004 Windrush Award for internet technology.

In October 2003 he launched the website 100 Great Black Britons (www.100greatblackbritons.com), which successfully campaigned to raise awareness of the history and achievements of the African Caribbean community over the last 1000 years.



Appendix C

Inquiry programme overview

No.	Commission session	Date
1	Commissioner introductory meeting City Hall	14 Aug 2003
2	Overview roundtable: exploring the heritage landscape City Hall	2 Sep 2003
3	Museums, archives and libraries: representation and accountability Venue sponsor: Museum of London	29 Sep 2003
4	Community-based heritage organisations Venue sponsor: Museum in Docklands	21 Oct 2003
5*	Audience development and programming Venue sponsor: Museum of London Presenter: LMAL (predecessor body to ALM London)	10 Nov 2003
6	Partnerships and outreach Venue sponsor: National Trust, Sutton House	18 Nov 2003
7	Commission review meeting Venue sponsor: British Museum	6 Dec 2003
8	Heritage training and career progression Venue sponsor: National Portrait Gallery	9 Dec 2003
9*	History and citizenship – exploring heritage learning in the national curriculum Venue sponsor and presenter: National Maritime Museum	15 Jan 2004
10	Heritage, history and education Venue sponsor: Royal Geographical Society	26 Jan 2004
11*	Heritage institutions and Black British history City Hall Presenter: LMAL Cultural Diversity Network (predecessor body to ALM London)	28 Jan 2004
12	Commission review session I City Hall Review draft Commission's findings and recommendations	4 Feb 2004
13	Commission review session II City Hall Review draft Commission's findings and recommendations	11 Feb 2004
14	Consultative report review session Venue sponsor: Victoria and Albert Museum	3 Mar 2004
15	Director's roundtable: heritage diversity and leadership City Hall	3 Jun 2004

* Initiatives developed and presented by the Commission Partners

Appendix D

Inquiry programme presenters

Thanks to the following inquiry presenters and contributors

Speaker's name	Post	Organisation
Dr Hakim Adi	MCAAH Commissioner	
Claire Adler	Community Education Officer and Acting Head of Service	Hackney Museum
Lina Akbar	Diversity Policy Consultant	Qualifications and Curriculum Authority
Maria Amidu	Project Manager, Understanding Slavery Initiative	National Maritime Museum
Reverend Hewlette Andrew	Director	Queen Mother Moore School
Hassan Arero	Keeper of Anthropology	Horniman Museum
Jennette Arnold	Assembly Member	Greater London Authority, North East London
Dawn Austwick	Deputy Director	British Museum
Burjor Avari	Lecturer and Historian	Manchester Metropolitan University
Dame Jocelyn Barrow	MCAAH Chair	
Steven Brace	Head of Information Services and Resources	Royal Geographical Society
Angela Brivett	Project Manager	African and Caribbean Voices Association
Hilary Carty	MCAAH Commissioner	
Makeda Coaston	Senior Cultural Strategy Officer	Greater London Authority
Stella Dadzie	MCAAH Commissioner	
Alan Davey	Director of Arts and Culture	Department for Culture, Media and Sport
Maurice Davies	Deputy Director	Museums Association
Carol Dixon	Former Learning and Access Officer	London Museums, Archives and Libraries
Oku Ekpennyon	Education Consultant	
Rosemary Emodi	Business Manager, Mayor's Office – Equalities	Greater London Authority

Speaker's name	Post	Organisation
Graham Fisher	Former Director	London Libraries Development Agency
Jerome Freeman	Consultant for History and Social Sciences	Qualifications and Curriculum Authority
Lee Fulton	MCAAH Commissioner	
Dr Rita Gardner	Director	Royal Geographical Society
Aretha George	Development Officer and Assistant Director	Ragged School Museum
Ruth Clarke	Community Education Officer	National Trust, Sutton House
Dr Anja-Maaike Green	Senior Policy Officer (Learning and Access)	Scottish Museums Council
Sarah Gudgin	Assistant Oral History and Contemporary Collecting Curator	Museum of London
Keith Halstead	Regional Director	National Trust, Thames and Solent
Sian Harrington	Property Manager	National Trust, Sutton House
Lee Jasper	Mayor's Adviser on Equalities and Policing	Greater London Authority
Gus John	Visiting Professor of Education/ Founder Trustee	University of Strathclyde, Glasgow/The George Padmore Institute
Naseem Khan	MCAAH Programme Framework Consultant	Khan Consultancies
Dr Raminder Kaur	MCAAH Commissioner	
Michelynn Lafleche	Director	The Runnymede Trust
Nick Lane	Development Manager	Archives, Libraries and Museums London, formerly London Museums Agency
Dr Jack Lohman	Director	Museum of London Group
Chandon Mahal	MCAAH Commissioner	
Steve Martin	Historian and Writer	
Beverley Mason	Cultural Diversity Strategist	Arts and Business
Ameena McConnell	Co-Founder	Future Histories
Darryl McIntyre	Group Director, Public Programmes	Museum of London
Rinku Mitra	Heritage Education Officer	Royal Geographical Society

Speaker's name	Post	Organisation
Sandy Nairne	Director	National Portrait Gallery
Jon Newman	Archives and Library Manager	Lambeth Borough
Keith Nichol	Head of Museums Education	Department for Culture, Media and Sport
Eithne Nightingale	Head of Access, Social Inclusion and Community Development	Victoria and Albert Museum
Geoff Noble	Deputy Director, London	English Heritage
Katie Norgrove	Policy and Development Officer	The National Council on Archives
Mike Phillips	Historian and Writer	
Hannah Phung	Assistant Curator	Grange Museum
Colin Prescod	MCAAH Vice Chair	
Irna Qureshi	MCAAH Vice Chair	
Louise Ray	Archives Development Officer	London Regional Archives
Caoline Reed	Development Manager	London Museums Agency
Parmjit Singh	Treasurer	UK Punjab Heritage Association
Kate Starling	Head of Curatorial Division	Museum of London
Kate Steiner	Head of Audience Research	Science Museum
Debby Swallow	Director of Collections and Keeper of the Asian Department	Victoria and Albert Museum
Fiona Talbott	Former Director	London Museums Agency
Alda Terracciano	Co-Founder	Future Histories
Arthur Torrington OBE	Co-Founder/Secretary	Equiano Society Black Cultural Archives
Sarah Tyacke	Chief Executive	The National Archives
John Vincent	Networker	The Network
Celia Watson	Development Manager	Heritage Lottery Fund
Dr Lola Young	Former Head of Culture	Greater London Authority

Evidence was also gathered from inquiry programme attendees, sector research and consultation.

Appendix E

Inquiry programme partners

Thanks to the following partners

Sponsoring partners

Archives, Libraries and Museums London
(ALM London)

British Museum

Museum in Docklands

Museum of London

National Portrait Gallery

National Maritime Museum

National Trust, Sutton House

Royal Geographical Society

The Network

Victoria and Albert Museum

Participating partners

Arts and Business

Arts Council England

British Library

Department for Culture, Media and Sport

English Heritage

Hackney Museum

Heritage Lottery Fund

Heritage Link

Historic Houses Association

Horniman Museum

London Archives Regional Council

Museums, Libraries and Archives Council (MLA)

Museums Association

National Gallery

National Museum Directors' Conference

Science Museum

Tate Modern

The National Archives

The National Council on Archives

Appendix F

Inquiry programme attendees

Thanks to the following inquiry programme attendees

Attendee's name	Organisation
Funmi Adewole	ADAD/Dance UK
Claire Adler	Hackney Museum
Kathy Adler	National Gallery
Dalila Ahamed	Archives, Libraries and Museums, London
Mashood Ahmed	Croydon Asian Resource Centre
Saira Ahmed	University College of London (Museums Collection)
Lina Akbar	QCA Consulting
Olu Alake	Arts Council England
Jonah Albert	Victoria and Albert Museum
Aydin Mehmet Ali	FATAL (For the Advancement of Turkish-speakers Arts and Literature)
Sharon Ament	Natural History Museum
Maria Amidu	National Maritime Museum
Rajiv Anand	The Runnymede Trust
Natasha Anderson	Institute of International Visual Arts
David Anderson	Victoria and Albert Museum
Hassan Arero	Horniman Museum and Gardens
Marvin Aristotle	Newham Business Broker
Jennette Arnold	Greater London Authority
Dawn Austwick	British Museum
Paul Balmer	Music on Earth Productions
Jean Bean	United African Family
Alex Beard	Tate Modern
Rahela Begum	Tamasha Theatre Company
Teresa Bennett	Qualifications and Curriculum Authority
Robert Berkeley	The Runnymede Trust
Winston Best	Educational Consultant
Vaughan Bhagan	Victoria and Albert Museum
Adotey Bing	Africa Centre
Lorraine Blakemore	The National Archives
Sarah Blaquiére	Department for Culture, Media and Sport
Christine Borsah	African Children's Club
Sue Bowers	Heritage Lottery Fund
Steve Brace	Royal Geographical Society
Valerie Brown	Race Equality in Newham
Christine Callender	School of Early Childhood and Primary Education
Mary Canavan	British Library
Ajay Chhabra	Pan Asian Forum
Valerie Chang	PM Gallery and House

Attendee's name

Christine Chin
 Sian Clarke
 Ruth Clarke
 Jon Paul Clayton
 Shaun Cole
 Justine Cooper
 Gloria Copeland
 Sara Cottingham
 Robert Crawford
 Sean Creighton
 Jan Cullen
 Dahabo Euled Dadihiye
 Ruth Dass
 Alan Davey
 Maurice Davies
 Philip Davis
 Fiona Davison
 Carol Dixon
 Jonathan Douglas
 John Downie
 Edwina Dunn
 Naila Durrani
 Nketchi Ebiti
 Oku Ekenyon
 Graham Fisher
 Liz Forgan
 Jerome Freeman
 Martin Gardner
 Judith Garfield
 Frances Garnham
 Viram Gasani
 Aretha George
 Sheila Gopaulen
 Lea Grath
 Rosy Greenlees
 Sarah Gudgin
 Kathy Hall
 Emma Halsall
 Keith Halstead
 Sian Harrington

Organisation

Victoria and Albert Museum
 Department for Culture, Media and Sport
 National Trust
 Music on Earth Productions
 Victoria and Albert Museum
 Heritage Lottery Fund
 Heritage Lottery Fund
 Voluntary Service Overseas, World Voices in Education
 Imperial War Museum

 National Gallery
 Somali Development Organisation
 InterCulture
 Department for Culture, Media and Sport
 Museums Association
 English Heritage
 Museum of London
 Archives, Libraries and Museums, London
 Council for Museums, Archives and Libraries
 Croydon Asian Resource Centre
 London Grid for Learning
 Resource
 Production Events Agency
 Black and Asian Studies Association
 Archives, Libraries and Museums, London
 Heritage Lottery Fund
 QCA Consulting
 Kuumba Video Unit
 Eastside Community Heritage
 Historic Houses Association
 Asian Music Circuit
 Ragged School
 The National Archives
 Ju Ju Films
 Greater London Authority
 Museum of London
 London Jing Kun Opera Association
 Council for Museums, Archives and Libraries
 National Trust
 National Trust

Attendee's name

Merrick Hart
 Richard Hartman
 Rachel Hasted
 Felicity Hayward
 Claire Heather
 Neil Holding
 Sheila Hosangady
 Carol Hunte
 Richard Ings
 Surjit Singh Jeet
 Gus John
 Kenneth John
 Jemima Johnstone
 Ayo Jones
 Mostafa Kamal
 Hai Yan Kang
 Mira Kaushik
 Claudia Kenyatta
 Azra Khan
 Keith Khan
 Khadija Khan
 Naseem Khan
 Salema Khanum
 Amarjit Khera
 Kalyan Kundu
 Mahmut Kunter
 Sylvia Lahav
 Nick Lane
 Gina Lane
 David Lawson
 Helene Lembanaka
 Jessie Lim
 Jack Lohman
 Amandeep Madra
 Paola Marchionni
 Steve Martin
 Beverley Mason
 Ameenah McConnell
 Susan McCormack
 Anita McKenzie

Organisation

English Heritage
 Department for Culture, Media and Sport
 The National Archives
 Museums Association
 National Trust
 British Library
 British Library
 The Education Partnership Company
 Consultant
 South Asian Cultural and Heritage Centre
 The Gus John Partnership Limited
 University College of London (Museums Collection)
 Archives, Libraries and Museums, London
 Ethnic Minority Partnership Agency
 Rainbow Film Society
 Westminster Chinese Library at Charing Cross Library
 Akademi
 Imperial War Museum
 Goldsmiths College
 MotiRoti
 National Museum of Science and Industry
 Consultant
 Watermans Arts Centre
 The Panjabi Centre/Desi Radio
 Tagore Centre UK
 London Metropolitan University
 Tate
 Archives, Libraries and Museums, London
 Council for Museums, Archives and Libraries
 Smoking Dogs Films
 Africa Audio-Visual Library
 Consultant
 Museum of London
 UK Punjab Heritage Association
 SALIDAA
 Historian and Writer
 Arts and Business
 Future Histories
 Victoria and Albert Museum
 McKenzie Heritage Picture Archive

Attendee's name**Organisation**

Carol Meads	British Library
Rosie Miles	Victoria and Albert Museum
Rinku Mitra	Royal Geographical Society
Estelle Morris	Department for Culture, Media and Sport
Sandy Nairne	National Portrait Gallery
Nyla Naseer	English Heritage
Dianna Neale	Association of London Government
Jon Newman	London Borough of Merton
Eithne Nightingale	Victoria and Albert Museum
Geoff Noble	English Heritage
Katie Norgrove	The National Archives
Heather Norman-Soderlind	British Library
Paul Obina	Educational Consultant
Fiona O'Brien	London Libraries Development Agency
Susan Okokon	Consultant
Stephen Ovba	BREIS
Janet Owen	National Maritime Museum
Punitha Perinparaja	Kala Anjali Arts Circle
Conrad Peters	Archives, Libraries and Museums, London/Black Cultural Archives
Mike Philips	Heritage Lottery Fund
Hannah Phung	Grange Museum of Community History
Judith Preece	African and Asian Visual Artist Archives
Paulette Randall	Talawa Theatre Company
Louise Ray	Archives, Libraries and Museums, London
Caroline Reed	Archives, Libraries and Museums, London
Nia Reynolds	Black Stock
Mykaell Riley	The Black Music Education Trust
Leon Robinson	Positive Steps
Christopher Rodriguez	Talawa Theatre Company
Nicola Rollock	The Runnymede Trust
Kerry Rowe	The National Archives
B S Sabar	Sikh Study Forum
Graham W Shaw	British Library
Marcia Sinclair	London Borough of Lambeth
Parmjit Singh	UK Punjab Heritage Association
Carole Souter	Heritage Lottery Fund
Catherine Speight	Museum of London
Kate Steiner	National Museum of Science and Industry
Maggie Stemple	Creative Dialogue Ltd
Dawn Stephenson	Black Londoners Forum

Attendee's name

Aimee Stoffel
 Deborah Swallow
 Fiona Talbott
 Alda Terracciano
 Arthur Torrington
 David Tse
 Carol Tulloch
 Sarah Tyacke
 Ratan Vaswani
 Jatinder Verma
 John Vincent
 Rosina Visram
 Janet Vitmayer
 Sara Wajid
 Sam Walker
 Hazel Waters
 Celia Watson
 Alison Webster
 Marcus Weisen
 Zoe Whitley
 Finbarr Whooley
 Sue Wilkinson
 Ian Wilson
 Paul Wilson-Eme
 Stephen Wish
 Susie Wong
 Helen Wood
 Muhammad Yasser
 Christine Yau
 Ali Zaidi

Organisation

Ubiquus
 Victoria and Albert Museum
 London Museums Agency
 Future Histories
 Windrush Foundation
 Yellow Earth Theatre
 Victoria and Albert Museum
 The National Archives
 Museums Association
 Tara Arts Group Ltd
 The Network
 Historian
 Horniman Museum
 South Asian Diaspora Literature and Arts Archive
 Black Cultural Archives
 Institute of Race Relations
 Heritage Lottery Fund
 The National Archives
 Council for Museums, Archives and Libraries
 Victoria and Albert Museum
 Horniman Museum
 Council for Museums, Archives and Libraries
 National Portrait Gallery
 Obi Developments Ltd
 Polar Bear Community (PBC) Ltd
 Chinese Cultural Centre
 The National Archives
 Nature Health Centre
 London Chinatown Chinese Association
 MotiRoti

Appendix G

Historic figures information

Ira Aldridge (1807–1867)

Ira Aldridge was born on 24 July 1807 in New York, the son of a preacher, a man of education and of good social standing in the Black community. After his first acting part in *Pizarro*, Aldridge quickly decided to leave America. Still in his teens, he travelled to England where, in 1825, he made his debut as Oronooko in Thomas Southerne's play, *The Revolt of Surinam, Or a Slave's Revenge*, adapted from Aphra Behn's novel.

His colour was an issue with reviewers. The *Times* did not like his performance and said the shape of his lips made him incapable of pronouncing English words properly. The *Globe*, however, disagreed. But overall, the London press did not take too kindly to Aldridge's blackness and so he relocated to the provinces. Steadily gaining in confidence, he played a range of roles including *Othello*, which earned him the description of an actor of genius.

Thereafter, he played many other roles and became the first Black man to achieve world renown as a Shakespearean actor. He had performed not only in England and Ireland, but also in Europe. While on tour in Poland, he died in Lodz in August 1867. Sixty years later, in 1930, his daughter Amanda, a singer, teacher and composer, was on hand to assist the next African-American to play *Othello* in London, Paul Robeson.

Ayub Ali (1880–unknown)

Ayub Ali was born in the 1880s in Sylhet. He came to London as sailor in the 1920s. Ali opened a seaman's café in Commercial Street and rented a house at 13 Sandy's Row, which became famous to newly arrived Sylheti sailors. He offered shelter and food to many sailors and helped them complete forms to obtain

citizenship. He was well respected and became president of the UK Muslim League in the 1920s.

Duse Mohammad Ali (1866–1945)

Duse Mohammad Ali was born in 1866 in Alexandria, Egypt and lived in England between 1883 and 1921. During a period of growing curiosity and questioning of the position of Black people in Britain and elsewhere, Ali travelled to South America and Trinidad. On his return to England, Ali became a literary agent, but gradually his work as a Pan-Africanist took precedence over his theatrical interests.

He attacked Edwardian racism and sharply criticised British political, religious and social life. An important event in his life was the Universal Races Congress, held in London in 1911, which instilled in him the firm belief that something could and must be done for the Black masses.

It is this vision that spurred him to launch his greatest achievement, publication of the *African Times* and the *Orient Review*, published between 1912 and 1920. These reviews, printed in the heart of the Empire and circulated internationally, had a major influence on the Black intelligentsia in Africa, North America and the Caribbean. The magazines drew attention to Ali's Fleet Street office, where many Black men met in London. In fact, it was here in 1912–16 that the young Marcus Garvey met Duse Mohammad Ali and became conversant with Black publishing and Black politics. Ali brought Black men, women and ideas together with far-reaching consequences in developing an international Black consciousness.

Syed Ameer Ali (1849–1928)

Syed Ameer Ali was born in Orissa on 6 April 1849. Although his family was poor, he was able to complete his college and university education

before winning a scholarship, which enabled him to come to England in 1869 to enrol as a law student. On his return to India, he chose to teach Islamic law at the Presidency College. Ali sought a separate identity for Muslims in India, where there was a Hindu majority. He brought about the political awakening of the Muslims in the subcontinent. He spoke against the prejudice that existed and advocated separation from Hindus, rather than integration.

During his retirement in England, he closely followed his co-religionists' political progress in India and helped to found the All-India Muslim League in 1906. He wrote extensively for newspapers and journals about the position of Muslims in India. Like Naoroji and Bhowanagare, Ali denounced the ill-treatment and general plight of indentured Indians in South Africa and continued to expound on Islamic law and history, pronouncements that reached appreciative audiences when he graced the mosque at Woking (the first in England) with his chairmanship. When he died, the *Times* recognised his refined taste, historical sense, versatility, and his rare ability to combine Eastern values with those of the West.

Mulk Raj Anand (1905–2004)

Mulk Raj Anand was born in 1905 in Peshawar, India. He was imprisoned for his part in non-violent civil disobedience nationalist politics in Amritsar. He came to London in 1925 and entered University College where he studied philosophy. Four years later, he obtained his PhD. He lived in London for almost 20 years and engaged in a number of activities.

In London, as a novelist, critic and broadcaster on the BBC, he met and associated with members of the Bloomsbury Group, including Leonard and Virginia Woolf. Anand worked as a proofreader at the Hogarth Press and socialised

with some of the leading writers and intellectuals of the early twentieth century, such as E M Forster and Bonamy Dobree. Among the novels that Anand wrote and published in Britain were *Across the Black Waters* and *The Untouchable*.

John Anthony (unknown–1805)

The first record of Chinese sailors brought by the East India Company to England was printed by the *Morning Chronicle* of 27 July 1782: 'coming through Stepney on Sunday evening, at a public house.' John Anthony, who converted to Christianity through a baptism at Saint Paul's Parish Church, Shadwell in 1799, was the first Chinese to have been naturalised as a British citizen.

Entrusted by the directors of the East India Company with the care of the Chinese and Lascars (Asian sailors) employed in navigating their shipping to and from China, John Anthony accumulated a great fortune and gained an excellent reputation. With these attributes, he acquired British citizenship through a Bill of Naturalisation passed in March 1805. At the age of 39, John Anthony died in August 1805 at his country house in Essex (now Leytonstone, London).

It was reported in the *Gentleman's Magazine* that before his death he gave instructions that he wished to be buried in Shadwell Church, where he was baptised. 'His body was removed to his residence in Shadwell, to be attended to that church by all the Chinese in town... He was carried to the grave in a hearse drawn by six horses, preceded by four natives of China dressed in white, being the mourning of their country, with four lighted wax-tapers in their hands. Two mourning-coaches followed, with the friends of the deceased, and above 2,000 of the neighbouring poor and other persons.'

J R Archer (1863–1932)

John Richard Archer attended the first Pan-African Conference and, having served as a Labour councillor, was elected as a mayor of London Borough of Battersea in 1913. Archer's career reached its peak when he became the first president of the African Progress Union in December 1918. At the second Congress, he introduced the radical Indian Shapurji Saklatvala, which reflected the shared interest in nationalism amongst Africans and Asians in Britain. Following his resignation as chairman and president of the APU, Dr John Alcindor succeeded him.

By the early 1920s, however, Pan-Africanism seemed to have declined and so too did the APU. Up to this point, the Pan-Africanists were prepared to work within the imperial framework. Inevitably, as economic depression set in and the Abyssinian War provoked Black militancy, the 1920s to the 1940s were to witness a radical change in thinking among Pan-Africanists in Britain. This shift from the late nineteenth to the early twentieth century was, however, divisive, particularly after World War I. Until his death in 1932, Archer remained a staunch defender of Black rights in Britain.

Joseph Baptista (1864–1930)

Joseph Baptista was born on 17 March 1864 in Bombay. He was educated in the city of his birth and at Cambridge University and had taken part in politics in England since 1895. After being called to the bar at Gray's Inn and enrolling as an advocate of the High Court of Bombay in 1899, he was appointed professor at the Government School in Bombay. He quickly realised the political stagnation in Bombay and gravitated towards the nationalist B G Tilak.

Baptista is said to have been the first home rule advocate in India. In 1900, he suggested to B G Tilak that a Home Rule League should be formed. Soon after arriving in London in September 1917, he made close contacts with Labour Party and British working-class leaders. After doing more substantial work in England than any of his predecessors, Baptista, the president of the Home Rule League, returned to India, irrevocably committed to the cause. Indians were unanimous in their praise of his work in England.

After the death of Tilak, M K Gandhi joined the All India Home Rule League and became president. Gandhi felt the League had to move with the changing times and so the HRL was renamed Swarajya Sabha. As the movement for home rule became a spent force, the prestige and influence of Baptista also declined. Nonetheless, as a home ruler, indeed the father of the movement, Baptista had made a major contribution in helping stir the Indian masses. He died on 18 September 1930, leaving the struggle to others.

Mancherjee Bhownaggee (1851–1933)

Mancherjee Bhownaggee became the second Indian to enter Parliament when he won the Bethnal Green North East seat as a Conservative candidate. Born on 15 August 1851, Bhownaggee came to England in 1881 to study law. Five years later, after his appointment as a judicial councillor in India, he reformed the law courts and the police in conformity with British practice.

His last victory at the polls in 1900 served to enhance his conservative profile. But failure to regain his seat in Parliament meant a loss of his personal following, which ended his political life. Perhaps Bhownaggee's most enduring legacy was his donation of a gallery that bears his

name at the Commonwealth Institute in London.

George Polgreen Bridgetower (1779–1860)

George Polgreen Bridgetower was born in 1779 in Biala, Poland. His father was a slave/servant in the Viennese Royal Court. Early in George's life, his musical talent was evident. He made his first professional appearance when he played a violin concerto at the age of nine. Soon after, he performed for the King and Queen of England at Windsor.

By the age of 12, he had become popular among London's music-loving and artistic communities. He gave many performances and for 14 years, he was the leading violinist in the Prince of Wales' musical ensemble. Between 1802 and 1803, on a tour of Germany and Austria, he met and became friends with Beethoven, who regarded him as 'a very able virtuoso and an absolute master of the instrument'. Indeed, there is evidence to suggest that the great composer's Kreutzer sonata was written for Bridgetower.

In 1811, George Bridgetower enrolled for the Bachelor of Music degree at Cambridge University, and later he travelled a good deal abroad, gracing aristocratic circles in places such as Rome in 1825 and 1827. Although he enjoyed great acclaim, on 20 February 1860, he died in modest circumstances in Peckham in London.

Kamal Chunchie (1886–1953)

Born in Ceylon in 1886, Kamal Chunchie was a Muslim whose parents were from Malabar. After his education at Kingswood College in Kandy and a career in the Ceylon and Singapore police forces, he came to Britain in 1915, joined the Public Schools Battalion and was sent to

the Western Front in France, where he became a Christian. On his return to England in 1918, he worked for the betterment of the docklands Asian and African communities.

His ability to speak different languages, namely Tamil, Sinhalese, Malay and English, made him a key figure and in 1921 he was appointed by the Wesleyan Methodist Missionary Society to serve African and Asian seamen. Chunchie set up his first church in Swanscombe Street in Canning Town in 1923. In 1926, when the WMMS at last saw fit to grant his ongoing request, the Coloured Men's Institute (a religious, social and welfare facility for the dockland population) became reality. It was located in Tidal Basin Road and Chunchie was elevated to Pastor and Warden.

In 1930, the CMI was demolished to make way for a new road, but three years later, Chunchie reformed the CMI independently of the WMMS. Recognising the dire need for it, he formed a multiracial council and worked closely with Dr. Harold Moody of the League of Coloured Peoples. Indeed, Chunchie became vice-president of the LCP between 1935 and 1937 and was a patron of the Ceylon Friends League and a member of the Royal Empire Society. Pastor Chunchie continued his devoted social/welfare work until his death in 1953.

William Cuffay (1788–1870)

William Cuffay was born in 1788 in Chatham. He became a tailor, a trade through which he became thoroughly immersed in working-class activism. In 1839, he encountered the Chartist Movement and met the popular leaders William Lovett and Francis Place. He fully supported the People's Charter and became increasingly prominent in London Chartism, speaking at local and national conferences although he was critical of the National Chartist leadership.

The procession to deliver the Chartist petition of two million signatures to the House of Commons from Kennington Common, in 1848, was cause for great alarm. The Commissioner of Police declared the procession illegal. The Queen moved to the safety of the Isle of Wight, seven thousand soldiers were detailed along the Embankment and gun batteries were deployed at strategic positions to stop the procession. This impressive show of force had the desired effect of persuading the Chartist leader O'Connor to call off the procession.

Cuffay's critique of this decision was severe. A Black man preaching insurrection, even in revolutionary times, did not go unnoticed. Having refused the opportunity to go underground because of loyalty to his associates, Cuffay was arrested as one of the ringleaders in Bloomsbury. He was charged with waging war against the Queen, found guilty and sentenced to transportation for the term of the rest of his natural life. When Cuffay arrived in Tasmania, Australia in November 1849, he was employed as a tailor.

Quobna Ottobah Cugoano (1757-unknown)

Cugoano was an acclaimed writer. He was best known for the representations he made on behalf of his unfortunate fellow-Africans. His insistent voice solicited the help of Laurence Sterne, the English novelist, and drew attention to the distress of the Black poor in London.

In his *Thoughts and Sentiments* of 1797, he denounced the evil of slavery and pleaded for human dignity, for kindness and mercy, not relocation to Sierra Leone. In this he worked closely with Equiano. He cited the appalling lack of consideration of the British Government by exposing the real difficulties of the ill-advised

plan of settlement in West Africa for London's Black poor.

William Davidson (1786-1820)

William Davidson was born in 1786 in Jamaica and came to England to study law. After going to sea and working as a cabinet-maker, he became an ardent reader and supporter of Thomas Paine's revolutionary ideas. His radical activities, like his colour, made him conspicuous and a target of surveillance for spies and agent provocateurs.

In 1819, economic depression, rising social tension and Spencean agitation amongst the working classes led to insurrection in a number of towns (Sheffield, Barnsley, Huddersfield, Glasgow and Paisley). In the wake of the uprisings, Davidson, Arthur Thistlewood, James Ings and Richard Tidd were put on trial for treason for their involvement in the Cato Street Conspiracy, which had resulted in the death of a policeman.

For his part, Davidson pleaded not guilty and when he suggested that his colour might lead to his conviction, one of the judges said, 'God forbid that the complexion of the accused should enter for a single moment into the consideration of the Jury.' On the morning of 1 May 1820, Davidson and four other radicals were publicly hanged and beheaded (though not quartered) at Newgate, now the site of the Old Bailey.

Jayaben Desai (unknown-2003)

Jayaben Desai was born in Gujarat, India. While at school during the time of Indian independence, she was already strong-willed and independent in her views. She was aware of the imprisonment of Mahatma Gandhi and Jawaharlal Nehru by the British in India and had listened to Gandhi's lectures on philosophy

broadcast on Indian radio after he was assassinated in 1948.

Jayaben Desai married Suryakant Desai, a Gujarati from Tanzania, where they both lived for many years before they and other African Asians were forced to leave the country. Many thousands with British passports came to Britain in the early 1960s and 1970s and many settled in Brent. These East African Asians were unlike other non-white migrants in that they possessed better educational qualification, but received the lowest average earnings. In this respect, Jayaben Desai and her co-workers at Grunwick Processing Laboratories Ltd were no different. In protest, Jayaben and a few fellow workers walked out of the factory gates and formed a picket line.

This was the start of a historic strike on 20 April 1976. After one of the longest industrial protests in British history, a tortuous 15-month picket in all weather, facing police hatred and violence, that small Asian workforce was able to win massive support from various sections of the white working-class and left-wing groups. The enduring image of the Asian workers' resilience was the frail image of the sari-clad figure of Jayaben Desai blasted in driving rain and wintry conditions standing on the picket line in defiance of employer oppression.

Rajani Palme Dutt (1896-1974)

Rajani Palme Dutt was born in Cambridge in 1896 and from the age of 19, he was drawn to Marxist thought. He became a founder member of the Communist Party of Great Britain (CPGB) and for more than 50 years he edited the journal *Labour Monthly*. As a Marxist theoretician, according to his biographer, he was 'arguably the most important figure in the CPGB. More precisely, he was a Stalinist, the CPGB's intellectual thinker and analyst.'

As an Indian nationalist, he wrote *India Today*, a book that was banned in India. Nonetheless, Dutt's confidence in the rightness of his views remained undimmed and, in 1945, he contested the general elections as a CPGB candidate against Leo Amery. When the Notting Hill riots erupted in 1958, Dutt referred to it as 'the ugly danger signals of colour violence'. He also pointed out the Left's agitation for anti-discrimination legislation and opposed the European Common Market, which he viewed as a 'White Man's Club'. He was a strong believer in Marxism until his death on 20 December 1974.

Celestine Edwards (1858-1894)

Celestine Edwards came to Britain from the island of Dominica, where he was born in 1858. He grew up to become a strong believer in Christian fundamentalism, the brotherhood of man and the cause of temperance. As the first Black editor in Britain, working on the magazines *Lux* and *Fraternity*, Edwards was a notable early spokesman for Pan-Africanism and blazed a trail for other Pan-Africanists.

Joseph Antonio Emidy (1775-1835)

Joseph Emidy was born in Guinea, West Africa. He was bought by a Portuguese slave dealer and transported to Brazil. Subsequently, his owner took him to Lisbon, where he performed as a violinist at the opera house. In 1795, Sir Edward Pellew's seamen kidnapped Emidy because they wanted a competent fiddler to entertain those aboard the *Indefatigable*. Emidy played impressively, but was for years not allowed to leave the ship because it was feared that he might escape. At last, in 1799, he was allowed to go ashore at Falmouth, where he earned his living playing music.

Soon his reputation as an extraordinary violinist spread throughout Cornwall, and, while he taught music, he not only led the Falmouth Harmonic Society, but also composed many pieces of music and symphonies. Though there were plans to invite this master musician to play in London, it all came to nothing because the organisers thought his colour would poorly affect the success of the event. In 1802, Emidy married a local white woman and settled down in Falmouth, where they had five children.

Olaudah Equiano (1745–1797)

Olaudah Equiano is thought to be born in West Africa, then kidnapped and sold into slavery in the West Indies. After buying his freedom, he arrived in England where he became involved in the problems of the Black poor and was briefly Commissary of the Sierre Leone Experiment – a scheme to transport London's Black poor to Africa.

His autobiography, *The Interesting Narrative of the Life of Olaudah Equiano or Gustavus Vassa, the African Written by Himself*, first published in 1789, made him famous. He wrote a detailed and moving account of how he and his sister were captured in Africa and taken aboard a slave ship. After years in slavery, he was employed as a sailor and gained much experience on vessels plying the Atlantic/Caribbean waters and beyond.

He also participated in a sailing expedition to try to discover a route through the Arctic to the Pacific Ocean. A leader of the Black community, he became a leading spokesman of the campaign for the abolition of the slave trade and slavery.

Amy Ashwood Garvey (1897–1969)

Amy Ashwood Garvey, the first wife of Marcus Garvey, was born in Jamaica. Before her marriage had ended, Amy had helped Garvey to set up the Universal Negro Improvement Association in Jamaica and in New York. She travelled widely, was treasurer of the International Friends of Abyssinia in 1930, and took the chair at the first session of the 1945 Fifth Pan-African Conference, where she raised the question of the multiple oppression of Black women. She told delegates at this historic conference that 'Very much has been written and spoken of the Negro, but for some reason very little has been said about the Black woman. She has been shunted into the social background to be a child-bearer.'

After visiting Liberia and Ghana, Garvey returned to England in 1949. Four years later, she was in the Caribbean and, in 1957, she attended the independence celebrations in Ghana. In 1958, she emerged as the founder of the Association for the Advancement of Coloured People and from this time onward, she worked with Claudia Jones and, for a while, with the *West Indian Gazette*.

Marcus Garvey (1887–1940)

Born on 17 August 1887 in Jamaica, Marcus Garvey was largely a self-educated man who was supremely confident. He came to London and is said to have enrolled at Birkbeck College for law classes. It was while he was in London that he met Duse Mohammed Ali and became conversant with Black politics.

At the age of 28, Garvey went to the United States where he formed the Universal Negro Improvement Association (UNIA). With branches throughout the Americas as well as on the African continent, the UNIA is believed

to be the largest Black African political organisation in history. The main thrust of Garvey's teachings was that Black people should see beauty in themselves, and he emphasised African unity. Pan-African sentiments were expressed in their most extreme form in the United States in the 1920s with Garvey's Back to Africa (UNIA) movement. Following the Association's collapse, Garvey was found guilty of mismanagement of funds, jailed in 1925 and deported to Jamaica.

After a spell in politics in Jamaica, Garvey came back to England in 1934. In the hope of re-establishing his movement, he published a magazine called *The Blackman*. But, in spite of his effort, his London UNIA had little appeal for Black seamen and students. Garvey died in London in 1940. The Rastafari of Jamaica have adopted Garvey as their prophet and made him the most famous name in the pantheon of African heroes.

Bernie Grant (1944–2000)

Bernie Grant was born on 17 February 1944 in Georgetown, Guyana into a family of teachers. After arriving in England in 1963, Bernie studied engineering and attended Heriot-Watt University in Scotland. He left university in 1969 in protest against discrimination of Black students and worked as a British Rail clerk and international telephonist, before becoming a full-time union official.

Grant joined the Tottenham Labour Party in 1973, and held numerous positions within the local party before being elected a councillor in 1978. His impact was immediate, and within a year he was deputy leader of the council. By 1985 he had become the leader of Haringey Council, the first ever Black person to hold such a position in Europe. The disturbances on Broadwater Farm Estate in 1985 brought him

to national prominence when he defended the youth against police harassment.

Grant was elected to Parliament in 1987, as one of the first Black MP's in modern times. He famously attended his first State Opening of Parliament in African dress, attracting both outrage and respect. In Parliament, he founded the Parliamentary Black Caucus. He was chair of the All Party Group on Race and Community and of the British Caribbean Group. In 1997, he was appointed as member of the Select Committee on International Development, and he was the only MP amongst those appointed to the Home Secretary's Race Relations Forum in 1998.

On the floor of the House of Commons, he was outspoken against racist policing methods and deaths in custody and against institutionalised racism in health, housing and education. He fought for greater resources for inner city areas. Grant was regarded as the authentic voice of Britain's ethnic minorities. By the time of his death, the outspoken activist of the seventies and eighties was seen as a statesman of great integrity. His funeral at London's Alexandra Palace in April 2000, attended by some 5,000 people from all sectors of society, confirmed his standing and impact on public life.

C L R James (1901–1989)

Cyril Lionel Robert James was born in the village of Tunapuna, Trinidad on 4 January 1901. He was employed as a teacher after his student days at Queen Royal College in the capital, Port of Spain. Apart from teaching, he also worked as a sports journalist and belonged to a group of writers and artists who published two notable literary journals, *Trinidad* and *New Beacon*.

Among his early writings, James produced the manuscript of his only novel, *Minty Alley*. In 1932, he came to England and for a while worked as a cricket correspondent. His involvement and meteoric rise in left-wing labour and Trotskyite politics in England led to a lecture tour of the United States in 1938. By the time of his departure, he had published several books, Marxist texts and the classic history of the eighteenth-century Haitian revolution, *Black Jacobins*.

After meeting and having discussions with Trotsky on the 'Negro Question', James spent 15 years in the US under an assumed name (J R Johnson) and worked tirelessly on Marxist theory and philosophy. There he married his second wife, Constance Webb, and was eventually expelled in the late 1950s.

On his return to Britain, he continued his activism and authored *Beyond A Boundary*, widely regarded as the greatest book written on cricket. In this same period, Dr Eric Williams, as leader of the People's National Movement in Trinidad, invited James to help in winning independence for Trinidad. James accepted and was appointed editor of *The Nation*. But soon after Williams became prime minister, the two men parted ways. Thereafter, James taught at various universities in the US and on his 80th birthday he returned to Britain to give a series of lectures and television interviews. He lived in Brixton in London until his death in 1989. He received the Trinity Cross from the Trinidad and Tobago Government and is honoured by English Heritage with the placing of a Blue Plaque in Brixton.

Errol John (1924–1988)

Errol John was born in Trinidad and came to England as a migrant. His film and television career, which began in the early 1950s with *The*

Emperor Jones, continued with *The Heart of the Matter*, *The Love Lottery*, *Simba* and *Odongo*.

As a playwright, he won the prestigious Observer Drama Competition for his play, *Moon on a Rainbow Shawl*. Nevertheless, his love of acting prevailed. In the succeeding years, he was seen on British television in *For the Defence*, *Cry the Beloved Country*, *The Member of the Wedding*, *No Hiding Place*, *First Night (The Dawn)*, *Rumpole of the Bailey*, *Crown Court* and in films including *The Nun's Story*, *the Sins of Rachel Cade*, *PT 109*, *Guns at Batasi*, *Assault on a Queen* and *Buck and the Preacher*.

John had a rare presence and his sensitive performances have left lasting impressions on those who witnessed them. In the mid-1950s Errol John gave a highly acclaimed performance in the landmark film *A Man From the Sun*, distinguished for being the sole British television drama about Caribbean migrants in post-war Britain, some 40 years before *The Final Passage* was screened in 1996.

Claudia Jones (1915–1964)

Eight years after her birth in Trinidad on 21 February 1915, Claudia Jones went to the United States where she experienced living under Jim Crow laws. In the 1930s, she enlisted as a member of the Young Communist League and she became editor of the YCL's Weekly Review. After World War I, she was elected to the National Committee of the Communist Party.

A resolute campaigner for peace, economic security and social progress, Jones was no less tireless in her efforts to win equal rights for African-Americans. During the McCarthy era, she was jailed on a trumped-up charge of conspiracy to overthrow the US Government by force and violence and served a year in a

women's reformatory before being deported to Trinidad. But instead of returning to the island, in 1956 she migrated to London, where she became active among West Indians. She was editor of the *West Indian Gazette* when she died in 1964.

Noor Inayat Khan (1914–1943)

Born in Moscow in 1914, Noor, the daughter of Inayat Khan, was one of four children. Life was tough for the Khan family when they moved to England, but their belief in Islam saw them through the worst times. The family moved to Paris, where Noor did well in her studies in music, literature and psychology.

When they were forced to flee from France to Britain in 1940, Noor Inayat Khan volunteered for service in the Women's Auxiliary Air Force. She became a wireless operator, polished her French and crossed the English Channel to do intelligence work during the French Resistance. In 1943 she was captured by the Germans and taken to Germany where she was executed. Two years later, the George Cross was posthumously awarded to her, an honour symbolic of one woman's contribution amidst monstrous forces that surrounded her short life.

Dr Chuni Lal Katail (1898–1978)

Britain's first Asian mayor, Dr Chuni Lal Katail was the driving force behind Finsbury Health Centre. He was born in the Punjab, educated at Punjab University and was an activist in the India League. He was influenced by Gandhi's philosophies and was the chairman of the Public Health Committee. Finsbury became famous for its health services initiated by him; the health clinic was a new concept in medicine. In 1938 he was elected mayor and became the freeman of the borough.

Shyamaji Krishnavarma (1857–1930)

In 1905, Krishnavarma launched the Indian revolutionary movement in England, 20 years before Gandhi took up the cause, and was the first to demand complete independence from Britain. He was the founder of the 'Indian Home Rule Society'. Krishnavarma also started India House in Highgate, a hostel for students travelling from India. India House became a centre for meetings and revolutionary ideas and was visited by many prominent figures. Krishnavarma, who died in 1930, did not live to see an independent India, but asked that his remains be interred in India only after it gained independence. In 2003, his wish was fulfilled.

Lao She (1898–1966)

Shu Ch'ing-ch'un, better known by his pen name Lao She, was born in a Manchu family in Peking in 1898. He arrived in England at the age of 26 in the summer of 1924 to teach Mandarin and classical Chinese at the School of Oriental and African Studies, University of London. At this time, he began reading the Charles Dickens novels *Nicholas Nickleby* and *The Pickwick Papers* before he started to write his first novel, *Lao Chang*.

The third and last novel, *Mr Ma and Master Ma*, was written four years after Lao She arrived in England, allowing him enough time to observe life at the heart of the Empire. By setting the novel in London, Lao She was able to compare British and Chinese national characteristics. Towards the end of his life in 1966, when interviewed by a visiting foreign couple he said, 'Tell me about Piccadilly and Leicester Square and Hyde Park and St James's and the Green Park. Are they still the same? Peking is beautiful but I shall always think of London in spring as one of the most attractive cities in the world. And the people – I received great kindness in

England. It's a pity we don't get on better. They don't understand China very well nowadays. But that will change in time.' English Heritage has honoured Lao She with a Blue Plaque at 31 St. James's Gardens, W11, where he lived from 1925 to 1928.

Sake Dean Mahomed (1759–1841)

Sake Dean Mahomed (or Mahomet) was born in 1759 in Patna, Bihar, second of two sons of a family that is said to have had a tradition of service to the Mughal Empire. He served in the East India Company's Bengal Army and followed Anglo-Irish ensign Godfrey Evan Baker to Ireland. In Cork he married an Anglo-Irish woman. Later, when he wrote his *Travels of Dean Mahomet, A Native of Patna in Bengal*, he became the first Indian writer to publish a book in English.

Mahomed came to London in 1807 and established a coffee house and perhaps the first Indian restaurant, thus initiating a gradual Indo-British culinary process which a century later would become an integral part of British cuisine. When he was 55 years old he left London for Brighton and in 1814 opened Indian Vapour Baths and Shampooing Establishment.

His fame spread and he wrote two other books: *Cases Cured by Sake Dean Mahomed* and *Shampooing*. When he retired, one of his two sons, Arthur, succeeded him. Dean Mahomed lived in England for almost 60 years, inventing and reinventing himself in non-stereotypical roles to suit the changing social and economic environment. His life in India, Ireland and England reflected the changing British Empire as it extended its boundaries and might.

Una Marson (1905–1965)

Una Marson was born in 1905 in Jamaica. Before coming to England in 1932, she was

already a pioneering journalist, playwright and poet. London was not welcoming when she arrived, but soon she found her niche in Black social and political groupings, encountering leading Black figures, including the Ethiopian Emperor Haile Selassie and Paul Robeson. She was at one time assistant secretary of the male-dominated, male-oriented League of Coloured Peoples.

Marson's literary talents were channelled into plays, short stories and poetry and she was in contact with Winifred Holtby and James Weldon Johnson. As a BBC producer during World War II, she worked with George Orwell, T S Eliot, J M Tambimuttu, Mulk Raj Anand, William Empson, Venu Chitale, Nancy Barratt, Narayan Menon and C Pemberton. She was the first major woman poet of the Caribbean and a forerunner of contemporary Black British women writers.

Marson travelled widely and would not allow the barriers of race, gender and sexuality to inhibit her political and creative work. Her writings were evocative of the troubles and loneliness of women's lives, getting into the heart of debates about women's political rights, literature, culture and social issues. Almost half way through her life she wrote of her troubled soul thus: 'I regret nothing / I have lived / I have loved.' Then, after years of unflagging concern and effort, on 6 May 1965, she died suddenly of a heart attack.

Krishna Menon (1896–1974)

Krishna Menon was born on 3 May 1896 into a prosperous family who were able to afford the best education for him. He was 28 years old when he arrived in London. He studied at the London School of Economics and was called to the Bar in 1934. A man of refined taste, he was drawn to literary work with characteristic

passion as editor and publisher at the Bodley Head and at Twentieth Century Library Series as general editor of Pelican Books.

Underscoring such work, however, was his main preoccupations for freedom and self-determination for India. Menon's political sympathies and progressive stand on India had not endeared him to British Government officials who were only too aware of his political track record in Britain: his membership of the Labour Party, his election as a Labour councillor in St. Pancras and his devoted work on various council committees, his adoption as a Parliamentary Labour candidate for Dundee, his championing of causes of the St. Pancras Library and Arts Festival and his service in getting improvements to air-raid shelters during the bombing of London.

After the war, in the weeks before India gained independence, Menon was instrumental in maintaining links between leaders of the Indian National Congress and Viceroy Mountbatten. After acting as a special representative of the Indian Government at the UN General Assembly between 1946 and 1947, Menon served as India's High Commissioner in London for the next five years. He was an adopted son of the Borough of Camden and a statue of him was erected by the India League in Fitzroy Square. He died in New Delhi on 5 October 1974.

Harold Moody (1882-1947)

Harold Moody was born in Kingston, Jamaica on 8 October 1882. His strict mother exerted a profound Christian influence over him before he left the island. In London, Moody graduated from medical school and, in 1912, he began his practice in Peckham and became well known in the community.

Moody was very helpful to colonial students and saw the need to coordinate the activities of

disparate British organisations. A committee was set up and when they met on 13 March 1931, they formed the League of Coloured People (LCP). Recognised as the League's leader, Moody was elected president. As the League developed, Moody became more concerned with the immediate problems of Black people in Britain, rather than winning colonial freedom. Black nationalism was not his central goal, as it was for the radical Pan-Africanists.

Moody was a moderate Pan-Africanist. He edited and wrote regularly for the League's journal, which was first published in 1935. Apart from his autobiography, *Negro Victory*, he was the author of four booklets: *Youth and Race*, *Christianity and Race Relations*, *Freedom For All Men* and *The Colour Bar*. He guided the LCP over many years on a range of issues from the eventful period of the Cardiff Crisis of 1935 to the outbreak of war.

Olive Morris (1953-1979)

When Olive Morris came to Britain at the age of eight, she joined the majority of her Caribbean sisters who faced disadvantages, especially in housing, education and jobs. Growing up in South London and leaving school at sixteen, she reflected on her eight years of education, which had resulted in no educational qualifications. While earning her living, she studied part-time. Then one day, just past her mid-teens, while trying to help someone in need, she was arrested and brutally assaulted. The experience reinforced her anti-racist commitment.

Morris became a member of the Black Panther Movement, which launched her on a committed course of action. When the Black Panther Movement became inactive, the resourceful Morris worked with other women to establish not only the Sarbarr Bookshop (the first Black self-help bookshop to serve the

South London area), but also the Brixton Black Women's Group. She was at the centre of such organisations as the Black Women's Cooperative and the Black Women's Mutual Aid Group.

Visiting China in 1978, Morris saw lessons that could be learnt by other peoples of the Third World. She returned to continue her work amidst the rising tensions of the seventies in Brixton, where she died on 12 July 1979 at the age of twenty-six.

Dadabhai Naoroji (1825–1917)

Dadabhai Naoroji was the only child of Parsee parents, the first Indian appointed as Professor of Mathematics and Natural Philosophy at Elphinstone College, Bombay, and founder of the London Zoroastrian Association for the well-being of Parsees in London. The devaluation of Indians and the plunder of India by Britain were among his main concerns. He was also determined to see more Indians employed in the Indian Civil Service and reforms in India's Judiciary and the Legislative Council. He came to Britain as a representative of the Cama Company in 1855.

He won much admiration and benefited from the support of a few distinguished English men whose names carried political weight. These included John Bright, Sir William Wedderburn and the socialists H M Hyndman, Keir Hardie and Ramsay MacDonald. With the emergence of the Indian National Congress in 1885, he felt it was tactically necessary to twin the Congress in Britain with the Committee of the Indian National Congress, a move that was aimed at rousing the English working classes to an awareness of England's debt to India.

Through the pages of *India*, the Committee's journal published between 1890 and 1921, he

guided the Committee's commitment to Indian reforms. The question was: how was he to secure the desired goals? After much thought and discussion, in 1886 he canvassed support to stand for Parliament as a Liberal candidate for the Holborn Constituency in London, an election that he lost. But victory eventually came when he stood as the Liberal candidate for Finsbury Central which, unlike Holborn, was a 'working-class' constituency. Naoroji thus became the first Asian Member of Parliament.

Naoroji retired in 1907, but the outbreak of World War I reactivated his interest as he urged Indians to support an imperial Britain in what he perceived to be the common cause of liberty, an approval that contrasted sharply with the views of a younger generation of Indian nationalists. When his long life ended at the age of 92, a new phase of Indian nationalism and a new generation of nationalists had already been born and weaned on a passionate new radicalism.

Rudy Narayan (1938–1998)

Born in Guyana on 11 May 1938, Rudy Narayan came to Britain in 1952 with the ambition of studying law. He entered Lincoln's Inn at the age of 19 and after National Service, he became a prominent and outspoken critic of racial disadvantage in Britain. In a profession so tradition-bound, Narayan's dissenting voice was conspicuous.

If many in the legal profession were reticent about complaints of racism, Narayan was having none of it. It was his fearlessness and determination to get to the truth that underscored his career, which, predictably, was on a collision course with the Establishment. He was, for many Britons, Black and White, rich and poor, an extraordinary legal advocate.

Narayan's book *Barrister for the Defence* was published in 1985.

In 1973, he founded the Society of Black Lawyers and in 1994, Civil Rights UK. Long before the Stephen Lawrence Inquiry attracted unprecedented publicity to the murdered teenager, Rudy Narayan had for decades been denouncing the racism of policemen and officials and malfunction within the British legal system for which he paid the dear price of being denied the practice of his chosen profession. He was sixty years old when he died on 28 June 1998.

George Padmore (1902-1959)

George Padmore was the adopted name of Malcolm Ivan Meredith Nurse, who was born in Trinidad in 1902. In 1924, he went to Fisk University in the United States to study medicine, but other interests – law, political science and journalism – distracted him. He left his studies incomplete and moved to Howard University where he became a Communist Party activist and changed his name to George Padmore.

Padmore rose among the ranks of Black communists in the United States and internationally, but the Black African unity he had hoped for remained elusive. He became disenchanted with communism and moved to London where he was powerfully drawn to the development of a Black Brotherhood in Britain which would eventually free their fellow colonials.

He was the prolific author of articles and books including *How Britain Rules Africa*, *Africa and World Peace*, *Africa and World Review*, the *Gold Coast Revolution* and *Pan-Africanism or Communism?* By 1945, Padmore's credibility was such that he was able to convince the veteran W E B DuBois and other Black leaders of

the timeliness of another Pan-African Conference. Thus, in August 1945, the Black Brotherhood in Britain gathered in Chorlton Hall, Manchester for the historic fifth Pan-African Conference. Between 1948 and 1957, Padmore spoke tirelessly and wrote voluminously, and when the first Gold Coast General Elections were held, he travelled to Africa to celebrate Ghana's independence.

Regarded as the father of African emancipation, when he died on 28 September 1959, Padmore's ashes were flown from London to Ghana where they were interred in Christianborg Castle, overlooking the coastline that had witnessed the westward departure of countless slaves.

Mary Prince (1788-unknown)

Mary Prince was born a slave in Bermuda in 1788. Her master flogged her regularly and after years of work, washing clothes while standing in the water of salt ponds, she developed rheumatism. By the time she came to the male-dominated, class-oriented world of nineteenth-century England, her body was swollen dreadfully.

Eventually, she ran away from her keeper and sought refuge in the Anti-Slavery Office in London. After working for a while as a charwoman, she went into service for Mr and Mrs Thomas Pringle, and they later assisted her in publishing her story, *The History of Mary Prince Related By Herself*. Her work as a servant in England was tangible evidence and a reminder of the depths of human debasement and vindictiveness practised by her supposed superiors.

Prince Kumar Shri Ranjitsinhji (1872-1933)

The most famous Indian in Britain towards the end of the nineteenth century was 'Prince

Ranji'. Cricket was the dominant sport at the time and the Indian player, Ranjitsinhji, the Maharajah of Nawanagar, made a striking and historic reputation in English cricket. His brilliant displays and strokes were immortalised in songs like 'Ranji', the 'Sussex Wanderer' and the melody 'The Ranji Waltz'.

Ranji was the first hero in this sport from the colonial Empire and the first player ever to reach a score of 3,000 runs in a season. He also went on tour with the England team to Australia. Ironically, while British newspaper headlines proclaimed that Ranji had saved England from defeat, African and Asian men in Britain were parodied and devalued: images of them in the form of caricatures came into vogue in British music halls, on the dramatic stage and in the exalted world of classical concerts.

Indra Lal Roy (1898-1918)

Indra Lal Roy came to London at the age of 10 and was educated at St Paul's School. He later became a fighter pilot in World War I. At a young age he achieved ten victories but sadly died at the age of 19 when his plane was shot down in 1918. He was posthumously awarded the Distinguished Flying Cross and was the first Indian to receive this honour.

Raja Ram Mohun Roy (1772-1833)

Raja Ram Mohun Roy was born in 1772 in India. He was a pioneer of political activity in Britain on behalf of the Indian people. He was multi-talented: linguist, poet, philosopher, reformer and journalist. As the first Brahmin to come to England and, given his wide interests, it seemed natural that he should become a friend of the radical Jeremy Bentham.

Roy campaigned against suttee in India and supported the 1932 Reform Bill. He also

championed women's rights in England. Roy died in Bristol in 1833 and today a Blue Plaque in London marks his residence at 48 Bedford Square. After his death, Roy's English friend the Reverend William Adam helped to form a British India Society in 1839 'for bettering the conditions of our fellow-subjects – the natives of British India' and edited its journal, the *British Indian Advocate* (1841-42), thus setting the scene for the political activity of Indian nationalists to come.

Shapurji Saklatvala (1874-1936)

Shapurji Saklatvala was born in Bombay on 28 March 1874 at a time when British domination and control of Indians had become increasingly forceful. Human degradation and the suffering of his fellow Indians had bothered him, and in spite of his privileged birth, he was passionate about the cause of the labouring masses. Against the background of growing militant nationalism in Bengal, he arrived in England. His ideological development from capitalism to communism reflects a spiritual and intellectual journey.

In 1920, the Communist Party of Great Britain was formed and militant activities in the Trade Union Movement were pronounced. Saklatvala was, to a large extent, a product of the British working-class movement. In turn, his unselfish commitment drew him closer to trade-union organisers and soon his popularity grew among rank-and-file workers. Not unexpectedly, his career took a new turn when he successfully contested the Battersea North seat in the General Election of 1922.

Saklatvala played a full part in many political and industrial disputes, notably in the 1926 General Strike, when he was arrested and charged with sedition. His home was raided and he was imprisoned in Wormwood Scrubs,

experiences which seemed to have strengthened his resolve. In the last years of his life, Saklatvala continued to pursue his own brand of radicalism and to address meetings until his death from a heart attack on 16 June 1936. Although he did not live to witness Indian independence, he took comfort that victory would eventually come.

Ignatius Sancho (1729–1780)

Ignatius Sancho, born on a slave ship in the mid-Atlantic in 1729 and author of *Letters of Sancho*, was, for a time, the most widely known African in London. He also was a composer, wrote two plays and appeared on stage. Like Equiano, he was a leading activist of the pro-Abolition campaign to arouse British public opinion against slavery through petitions. The campaign began to receive widespread support from radicals, reformers and the British working class.

Mary Seacole (1805–1881)

Born in Jamaica in 1805, Mary Seacole was the child of a mixed marriage, her father a soldier from Scotland and her mother a respected local doctress and manager of a boarding house in Kingston. Like her mother, she became skilful in attending to the sick and dying.

Having visited England in the early 1850s, Seacole returned there determined to serve Britain by using her nursing skills where they were most needed – at the battlefield in the Crimea, where England and France warred with Russia for control of a Turkish peninsula. British officials were not helpful, but through sheer persistence, Mary managed to reach her destination. While there, as a businesswoman running her British Hotel as well as being nurse and cook, time and again, Seacole's heroic work received the plaudits of British soldiers, who

addressed her affectionately as Mother Seacole. Eventually, she won over hardened British administrators and was recognised as the 'Crimean heroine'.

After the war, the publication of her autobiography, *The Wonderful Adventures of Mary Seacole in Many Lands*, helped to maintain her popularity in England. But after her death in May 1881, she seemed to have been forgotten until her grave was rediscovered in Kensal Green Cemetery and her extraordinary accomplishments resurrected. Today Mary Seacole is an inspiration to Black women in Britain and remembered in Jamaica as a home grown heroine.

Sam Selvon (1923–1994)

Sam Selvon was born in Trinidad on 20 May 1923 and came to London in the 1950s. Of all the Caribbean writers who had come to London, Selvon perhaps best evokes the livelihoods of Black migrants with his trilogy: *The Lonely Londoners*, *Moses Ascending* and *Moses Migrating*. The migrants' entry into Britain confronted Selvon with his own identity. It is just such a confrontation that inspired him to use language in his art to decolonise, in both style and content, the traditional imperialist novel.

His *Lonely Londoners* are rootless characters and he uses language to remake the city in their own image. He used the oral calypsonian ballad to subversive effect, a striking departure from the strictures of Queen's English or standard English. After nearly 30 years of residence in London, Selvon migrated to Canada. In 1981, following the Brixton Riots, he visited London, the scene of his *Lonely Londoners* of some decades before. He died on 16 April 1994 in his native Trinidad.

Michael Alphonsus Shen Fu-Tsung (unknown-1691)

Silk was the first Chinese product to reach Europe, but when the East India Company started trading in tea at Canton, the Chinese Emperor imposed strict controls. Missionaries were the first to escape from them, bringing the first Chinese to visit England. The first recorded Chinese person in Britain was Shen Fu-Tsung, who was born of Chinese Christian parents. He was a scholar and came to Europe at the instigation of Father Philip Couplet, Procurator of the China Jesuits in Rome. After leaving Macao in 1681 and travelling via Italy and France, he and Father Couplet arrived in England in 1683.

Shen Fu-Tsung seems to have been a well-known figure at the English court. James II, who converted to Catholicism in 1666, commissioned Godfrey Kneller to paint Shen as the 'Chinese Convert' in 1687. During 1687, Shen Fu-Tsung worked at the Bodleian Library in Oxford with its librarian, Thomas Hyde. He assisted in cataloguing the library's Chinese collections and translated some of the ancient Chinese books. Shen Fu-Tsung left England in 1688 for Lisbon where he entered the Society of Jesus. He died near Mozambique on his way back to China in 1691.

Prince Duleep Singh (1838-1893)

Duleep Singh was born in 1838. His father, Ranjit Singh, was founder of the Sikh state and in 1843 young Duleep Singh became Maharajah of the Punjab. Ensuing conflict led to the British defeat of the Sikhs, and when Duleep Singh was 11 years old, the Punjab came under British rule. Singh's surrender was followed by the British claim of the famous Koh-i-Noor diamond, which is now part of the British crown jewels. As part of this deal involving the loss of his kingdom,

Singh was allowed to retain the title of Maharajah and was awarded an annual pension.

After his exile in Fategarh, he was free to travel to England in 1854. When they met, Queen Victoria was impressed by the 15-year-old Maharajah, who eventually settled in England at Elveden Hall on the borders of Norfolk and Suffolk. Known as the 'Black Prince', he became a well-known Norfolk socialite. But for all his love of England and things English, he embraced the fact that he was a Sikh. After 30 years' residence in Britain, he decided it was time to return to his native India, but the British authorities detained him at Aden. Singh lived the rest of his life in exile in Paris. When he died in 1893, his body was brought back to Britain and buried at Elveden Hall.

Sophia Duleep Singh (1876-1948)

Born in 1876, Sophia Duleep Singh was the youngest daughter to Duleep Singh. There were a number of Indian women who supported the suffragette movement, including Mrs Roy, Mrs Mukherjee and Mrs Bhola Nauth, yet little is known about them. The most documented member was Sophia Duleep Singh, who was prominent in the Women's Social and Political Union (WSPU). She actively took part in demonstrations and was a fundraiser on behalf of the group. She was regularly seen selling the *Suffragette* newspaper outside Hampton Court. Her sister Catherine was also a member of the National Union of Women's Suffrage Societies.

Udham Singh (1899-1940)

Apart from his membership of the Electrical Trade Union, Udham Singh was a political activist with various Indian connections. He had a record of smuggling arms and guns into India and, not surprisingly, he had been under surveillance by the British Special Branch officers

for a number of years. Then, in 1940, at a meeting of the East Indian Association at Caxton Hall in London, Singh shot dead Michael O'Dwyer, who had been governor of the Punjab at the time of the Amritsar Massacre. Singh was arrested and hanged in July 1940.

Keen to bring unity between Sikhs and Muslims, he renamed himself Mahomed Singh Azad. Singh's dramatic assassination of O'Dwyer, his overall political activities and the manner of his own death have elevated him to martyrdom status.

In 1938, three Indian workers, Udham Singh, Ujjager Singh and Akbar Ali Khan, formed the Indian Workers' Association (IWA) in Coventry. This name was carefully chosen in order to avoid confusion with the middle-class India League (formed in 1929 and primarily concerned with Indian independence) and the Birmingham Association, with a student and doctor membership.

The IWA members were largely Punjabi pedlars from the Midlands and factory workers in Coventry. A similar group was organised in London. About this time, there were also middle-class Indians, such as Gujarati doctors, who were scattered all over the country. They joined local India Leagues, which also included many English sympathisers with the cause of independence. Both organisations worked for the cause and co-operated with Indian students and intellectuals in London. Quite often these intellectuals provided leadership for both the Leagues and the IWA. The IWA, however, was essentially trade-union oriented while the India League concentrated on politics.

The IWAs were essentially voluntary associations concerned both with Indians in Britain and with the continuing ties which migrants had with India. During the 1960s, the

IWAs played an instrumental part especially in the early years of struggle. In many instances, it supported shop floor revolts and pronounced and demonstrated on issues affecting the migrant Asian population. But they remained social- and welfare-oriented.

Ladipo Solanke (1884-1958)

Ladipo Solanke was born in Nigeria and came to England in 1922. A law student, in 1924 he founded and led the Nigerian Progress Union. With rare determination, he opposed the discrimination faced by West African students and to this end he called a meeting of African students on 7 August 1925 at which the West African Students' Union was formed.

Given the ongoing problem of a lack of funds and proper facilities, the union was fortunate to have the help of Marcus Garvey, who had provided a house for their accommodation. WASU took a keen interest in the anti-colonial struggles of the 1930s and, in the 1940s, called attention to the problems in West Africa and the need for self-government. They played an active role in the Fifth Pan-African Conference. When Solanke died in London in 1958, his historical significance as an outstanding figure in the nationalist awakening in Nigeria was assured.

Cornelia Sorabji (1866-1954)

Cornelia Sorabji was born at Nasik in 1866. After attending school and college in India, she came to England in 1889 to study medicine at Somerville College, Oxford. Instead of medicine, however, by 1890 she had enrolled to read civil law and thus she became not only the first woman to study law at a British university, but also the first woman to be admitted as a reader to the Codrington Library at All Souls.

After receiving her degree, Sorabji returned to India, where she had to surmount various hurdles endemic in the male-dominated system to gain professional standing. But in spite of her struggles in the legal profession, she was not interested in feminism and cannot be regarded as a feminist or a champion of women's rights. If anything, she was an Anglophile who was against the India League in Britain. Clearly an 'ardent British Empire patriot', Sorabji was also a writer, journalist and broadcaster. She died in Britain at the age of 88 in 1954.

Kaikhosru Sorabji (1892–1988)

In the performing arts field, Kaikhosru Sorabji, a composer, pianist, critic and writer, is little known. He was born in Essex in 1892. His father was from Bombay, his mother was of Spanish-Sicilian descent. His life as a composer spanned the years from 1915 until the 1980s, during which he produced a considerable body of work for piano and keyboard, some 100 pieces that were rich and varied.

Sorabji's *Opus Claricemblicum*, lasting four-and-a-half hours, is regarded as one of the (if not the) longest pieces composed for the piano. Though he rarely performed his own music, he has been lauded as a virtuoso pianist. This rare and prolific musician was also a writer of unusual range, covering economics, unemployment, empire, race and homosexuality. Kaikhosru died in 1988 in Dorset. Fittingly, he was described as a unique figure in the history of music, and the Sorabji Archive has renewed interest in the man and his musical legacy.

Sun Yat-sen (1866–1925)

Sun Yat-sen was born on 12 November 1866 in Kwangtung province, China. He began his schooling under a private tutor and completed

essential Chinese classics. In 1879, he went to Hawaii to further his studies and three years later he graduated with honours and entered Oahu College. On his return to his native village, Sun expressed dissatisfaction with Manchu rule. Later he attended Hong Kong Medical College. Sun began his practice in Macao and pursued his deepening interest in revolutionary activities.

In 1896, Sun visited London, where he was detained in the Manchu Legation for two weeks in October of that year. Upon British intervention arranged by Dr James Cantlie, his former teacher in Hong Kong, he was released. The following year he studied political institutions in Europe. Later, he engaged in anti-Manchu revolutionary activities in Japan and revisited England in 1904. After the 1910 uprising of the Manchu New Army failed in Canton, he returned to Japan and for the first time met Chiang Kai-shek, before returning to England.

Sun Yat-sen's inauguration as Provisional President of the Republic of China on New Year's Day in 1912 was followed by his resignation in the interest of a peaceful unification of China. Six years later, he went to Shanghai to direct the revolutionary movement and write his memoirs. In 1924, he founded the Whampoa Military Academy and appointed Chiang Kai-shek as Commandant. A few months later, he went to Peking to seek the peaceful unification of China and the termination of unequal treaties. He died of cancer in Peking on 12 March 1925.

Samuel Coleridge Taylor (1875–1912)

Samuel Coleridge Taylor, the son of an African father and an English mother, was born in Holborn in central London on 15 August 1875 and grew up in Croydon, where he was introduced to the rudiments of music at

St. George's Church. In time, he was good enough to attend the prestigious Royal College of Music, where he won a number of prizes for composition. At the age of 23, Taylor came to the notice of prominent composer Edward Elgar, who recommended that the young man be commissioned to write works that he himself could not undertake.

As his musical genius blossomed, he had little to do with race matters until he met Paul Lawrence Dunbar, an African-American poet. In 1904, he performed his *Hiawatha's Wedding Feast* composition for the first time in America, where he met President Roosevelt and the respected African-American leader Booker T. Washington, who told Taylor that he was his source of inspiration.

On his return to England, Taylor was appointed a professor of music, but being relatively poor, he still had to continue at a gruelling pace – writing, composing, teaching and conducting, travelling up and down the country with little rest. At the age of 37 he collapsed at Croydon Station. He was one of the most popular conductors/composers of his day, particularly in regard to his *Hiawatha*, and came to accept his African heritage with pride.

J. Albert Thorne (1860–1939)

Born in Barbados in 1860, J. Albert Thorne was the youngest of 13 children, a family experience from which he derived much benefit. When he came to London in 1884, he made friends easily. Some were highly placed in society.

With his racial consciousness and deep understanding of the Pan-African triangle, from England he wrote to Bishop Henry McNeal Turner, leader of the African-American AME Zion Church in the United States: 'The first great lesson we have to learn, I think, is unity.

It does not matter whether we are born in Africa, in the United States of America, in the West Indian islands or in any other part of the world. It is enough that we are all members of the African race, whose past history has been the same, whose future is also identical and whose present, though it may differ in a few individual instances, nevertheless is, in the main, beset by the same racial disabilities.' This constituted the essence of the ideology of Pan-Africanism.

Walter Tull (1888–1918)

Walter Tull was born in Folkestone in 1888. He excelled as both soldier and sportsman. He played amateur football with a club in Clapham before he signed as a professional for Tottenham Hotspur in 1908. Thus, he became the second Black professional footballer in Britain. (The first was Arthur Wharton of Darlington and Preston North End). Tull then played for Northampton Town, and as a star player he was sought by Glasgow Rangers in 1914. But the outbreak of World War I prevented such a move.

Tull joined the Middlesex Regiment's 17th Battalion and two years into the war, he had conducted himself with enough distinction to become sergeant. He was a brave soldier, but contracted trench fever and returned home. In 1917, when he was fit again, he was sent to the Italian Front and the following year he was in France, engaged in the Second Battle of the Somme. Here the fighting was fierce and relentless and, not yet 30 years of age, he was killed. His passing was largely ignored by British society and, as a consequence, his monumental efforts and unusual achievements, both on and off the playing fields, remained obscure for several decades. Recently, the opening of the Walter Tull Memorial Garden was a fitting

tribute to an extraordinary man and British patriot.

Robert Wedderburn (1762–1835)

Robert Wedderburn, the son of a slave named Roseanna and her Scottish master James Wedderburn, was born in Jamaica in 1762. Robert arrived in England at the age of 17 and found employment at sea before he became a tailor. He felt powerfully drawn to outspoken men of conscience, to Wesleyans and radical activists. Soon, he became the Reverend Robert Wedderburn, a committed Unitarian preacher and writer of pamphlets such as *Truth Self-supported, Or a Refutation of Certain Doctrinal Errors Generally Adopted In the Christian Church*; *The Forlorn Hope* and *The Horrors of Slavery*.

At the age of 52, he worked with the revolutionary Spencean Philanthropists. He was outspoken, proud of his African ancestry and argued for the slave's right to take his or her master's life, which led to his imprisonment for sedition and blasphemy. Incarceration and his rage against the Peterloo Massacre of 1819 brought about his desire to bring political change. At the age of 57 he began to prepare himself for what he believed would be the moment of confrontation, when the poor would rise and overthrow their oppressors. He believed that Black and White struggles for justice were interconnected. A decade later, he was again imprisoned. He was then 68 years old but still felt spirited and capable enough to engage in violent confrontation, should it come. His life was characterised by an undiminished desire for freedom and self-respect.

Henry Sylvester Williams (1869–1911)

Henry Sylvester Williams was born in north Trinidad in 1869, where the villagers were mainly of African descent. Slavery had been

abolished for just 36 years and people were still alive who had experienced the Middle Passage, and others had been brought to Trinidad as re-captives.

For Williams, Africans and Africanness were real existences, not imagined. The African form of worship and African drums and dances formed part of Trinidadian village life. All of this, however, was being increasingly undermined. After teaching in Trinidad, at the age of 22, Williams went to America for further education, but racism ended his study there.

He moved to Canada and then to England, and in 1897 enrolled at Gray's Inn in London to read for the bar. Here, he delivered his first address as Honorary Secretary of the Africa Association, which he founded on 24 September 1897. The Association's activities spurred the call for a Pan-African Conference. The first Pan-African Conference was held on 23 July 1900. Branches were formed in the US and the West Indies and, in October 1901, the first issue of the journal *Pan African* was published with Williams as editor.

Williams, like Edwards and Thorne, at that crucial stage in Black history, regarded Pan-Africanism as the racial vanguard of the African diaspora. These early beginnings in nineteenth-century Britain led to the dramatic developments in Pan-Africanism that were to come in the twentieth century.

Acknowledgements

Core team

Makeda Coaston	MCAAH Project Manager
Lisa Anderson	Development Coordinator
Temi Odumosu	Programme and Report Coordinator
Tapsie Maureen Ditsie	Project Coordinator
Gina Ha-Gorlin	Report and Launch Coordinator
Darren Letford	Administrative Support
David Turner	Administrative Support

Report contributors

Hakim Adi
Augustus Casely-Hayford
Rosemary Emodi
Lee Hong Fulton
Raminder Kaur
Temi Odumosu
Sajid Rizvi

Report editors

Patrice Fusillo
Gena Pearson
Colin Prescod

Strategy development

Dame Jocelyn Barrow
Hilary Carty
Stella Dadzie
Melissa D'Mello
Lee Hong Fulton
Heidi Mirza
Temi Odumosu
Colin Prescod

Project and report researchers

Lee Hong Fulton
Gina Ha-Gorlin
Richard Ings
Naseem Khan
Delia Jarrett-Macauley
Ron Ramdin
Roiyah Saltus-Blackwood
Irna Qureshi

HB Consulting

Burns Owens Partnership

Project and report support

Lanre Bello
Valerie Chang
Lorraine Evers
Amanda King
Askala Mariam
Beverley Mason
Shirley Morrison
Carla Thomas
Alison Turner

GLA Steering Group

Jennette Arnold	Assembly Member – North East London
Makeda Coaston	Senior Cultural Strategy Officer
Rosemary Emodi	Business Manager – Equalities and Policing
Rosemary Greenlees	Former Manager, Cultural Strategy
Lee Jasper	Policy Director – Equalities and Policing
Atma Singh	Policy Adviser – Asian Affairs
Lola Young	Former Head of Culture

Other formats and languages

For a large print, Braille, disc, sign language video or audio-tape version of this document, please contact us at the address below:

Public Liaison Unit

Greater London Authority

City Hall

The Queen's Walk

London SE1 2AA

Telephone 020 7983 4100

Minicom 020 7983 4458

www.london.gov.uk

You will need to supply your name, your postal address and state the format and title of the publication you require.

If you would like a summary of this document in your language, please phone the number or contact us at the address above.

Chinese

如果需要您母語版本的此文件，
請致電以下號碼或與下列地址聯絡

Vietnamese

Nếu bạn muốn có văn bản tài liệu này bằng ngôn ngữ của mình, hãy liên hệ theo số điện thoại hoặc địa chỉ dưới đây.

Greek

Αν θέλετε να αποκτήσετε αντίγραφο του παρόντος εγγράφου στη δική σας γλώσσα, παρακαλείστε να επικοινωνήσετε τηλεφωνικά στον αριθμό αυτό ή ταχυδρομικά στην παρακάτω διεύθυνση.

Turkish

Bu belgenin kendi dilinizde hazırlanmış bir nüshasını edinmek için, lütfen aşağıdaki telefon numarasını arayınız

Punjabi

ਜੇ ਤੁਹਾਨੂੰ ਇਸ ਦਸਤਾਵੇਜ਼ ਦੀ ਕਾਪੀ ਤੁਹਾਡੀ ਆਪਣੀ ਭਾਸ਼ਾ ਵਿਚ ਚਾਹੀਦੀ ਹੈ, ਤਾਂ ਹੇਠ ਲਿਖੇ ਨੰਬਰ 'ਤੇ ਫ਼ੋਨ ਕਰੋ ਜਾਂ ਹੇਠ ਲਿਖੇ ਪਤੇ 'ਤੇ ਰਾਬਤਾ ਕਰੋ:

French

Si toutefois vous aimeriez avoir une copie de ce document en votre propre langue, veuillez appeler le numéro fourni ou bien nous contacter à l'adresse ci-dessus.

Hindi

यदि आप इस दस्तावेज की प्रति अपनी भाषा में चाहते हैं, तो कृपया निम्नलिखित नंबर पर फोन करें अथवा नीचे दिये गये पते पर संपर्क करें

Bengali

আপনি যদি আপনার ভাষায় এই দলিলের প্রতিলিপি (কপি) চান, তা হলে নীচের ফোন নম্বরে বা ঠিকানায় অনুগ্রহ করে যোগাযোগ করুন।

Urdu

اگر آپ اس دستاویز کی نقل اپنی زبان میں چاہتے ہیں، تو براہ کرم نیچے دئے گئے نمبر پر فون کریں یا دیئے گئے پتے پر رابطہ کریں

Arabic

إذا أردت نسخة من هذه الوثيقة بلغتك، يرجى الاتصال برقم الهاتف أو مراسلة العنوان أدناه

Gujarati

જો તમને આ દસ્તાવેજની નકલ તમારી ભાષામાં જોઈતી હોય તો, કૃપા કરી આપેલ નંબર ઉપર ફોન કરો અથવા નીચેના સરનામે સંપર્ક સાધો.

Spanish

Si desea una copia de este documento en su idioma, por favor contáctenos en el número telefónico o la dirección de arriba.

GREATER **LONDON** AUTHORITY

City Hall

The Queen's Walk

London SE1 2AA

www.london.gov.uk

Enquiries **020 7983 4100**

Minicom **020 7983 4458**

Cover architectural images are of London landmarks.



© Copyright

Greater London Authority
July 2005

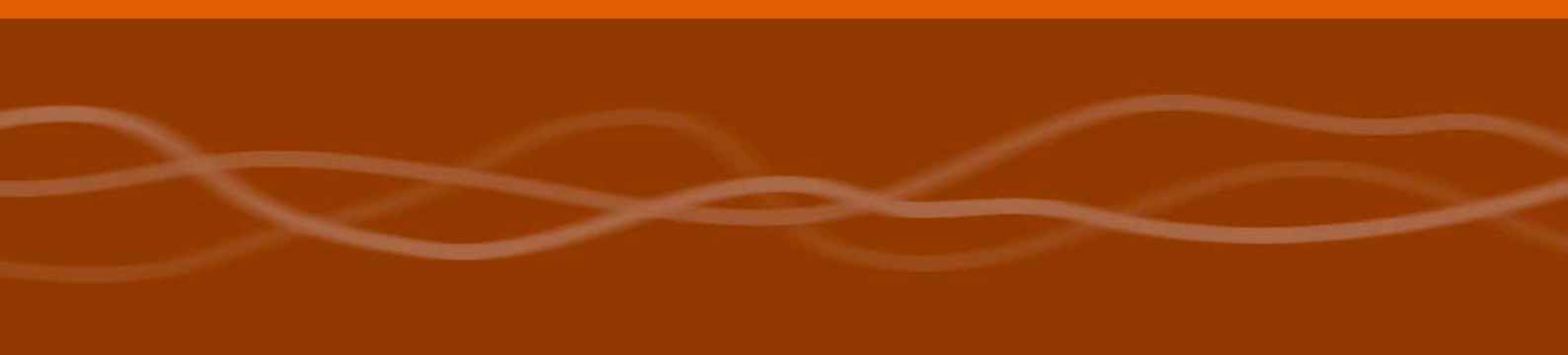
Published by
Greater London Authority
City Hall
The Queen's Walk
London SE1 2AA
www.london.gov.uk
enquiries 020 7983 4100
minicom 020 7983 4458

ISBN 1 85261 755 1

Credits

Designed by Murray Green Art and Design
Printed by Belmont Press

This document is printed on 75 per cent recycled paper, 25 per cent from sustainable forest management.



Cover architectural images are of London landmarks.





MAYOR OF LONDON